AN EXPOSITION OF THE LORDS PRAYER,

In the way of catechising ſeruing for ignorant people.

By W. PERKINS.

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To the right honorable *Edward, Lord Russell, Earle of* Bedford: grace & peace be multiplied.

RIght honorable, if you consider what is one of the chiefest ornaments of this noble state, vn to which god hath aduanced you: It will appeare, that there is none more excellent, then the spirit of grace and praier. For what doth your hart affect? would you speake the languages? Behold, by praier you may speake the most heauenly tong that euer was, [b] euē the Language of Canaan. Would you haue the valor of knighthood

[a] Za.12.10.

[b] Isa 19.18. Rom.15.6.

By praier you may ſtād in the place
c Pſal.106. where Gods hand hath c made a
23. breach, and do as much as d all the
Pſal.59.16. d 2.King.2. Chariots and horſemen in a king-
dom. Would you enioy gods bleſ-
ſings which you want? By praier,
e Mat.7.7. you may (as it were) put your hād
into the cofers of Gods treaſures e
and inrich your ſelfe. Doe you de-
ſire the fauor of Monarks & Prin-
ces? By praier you may come in
preſence, and haue ſpeech with *Ie-
houa* the king of heauen and earth.
Laſtlie, would you know, whether
now liuing you bee dead; that be-
ing dead you may liue for euer? By
praier a man may knowe, whether
hee bee dead to ſinne, dead to the
world, liue to God, liue to Chriſt,
and liue eternallie.

Praier then, being ſo excellent a
point of Religion; I am imbolde-
ned to commend this ſmall treatiſe

to your Honour: not so much for it selfe, as because it dooth set out the matter and true manner of inuocation of gods holy name. And I hope for your fauor in accepting of it; the rather, because I dout not but your desire is to be answerable to your most honourable, and for Religion most worthie ancestors, in the care of maintaining & countenancing any good thing that may anie whit serue for the furthering of the gospell of Christ.

Now Iesus Christ our Lorde, and God euen the Father whiche hath loued vs and giuen vs euerlasting consolation, and good hope through grace, stablish your Honor in euerie good word & worke to the end.

Your H. to command.

William Perkins.

An aduertisement to the Reader.

GOod reader ther was a book of late published in London vnder this title, PERKINS, *vpõ the Lords praier*. In it I haue double iniurie. First it was printed without my knowledge or consent. And secondly the booke is faultie both in the matter and maner of writing. In the matter, these things are not well set downe.

1. First the commandement of praier, very easie to be kept. pag. 3. b.
2. Praier is the restauration of the gospell. 7. b.
3. The three first petitions concerne Gods glorie, the 3. latter, the meanes of Gods glorie. 13. b.
4. Gods name taken for his deitie, &

not

not for his attributes or titles. 15. b

5. A man muſt pray for the day of his death. 26. a.

6. Repentance is ſufficient not onely to bring a true faith, but alſo to renew it. 34. a.

7. A leſſon in the Lordes praier taken out of Poperie. 45. a.

8. The doctrine of ſatisfaction for ſin is a moſt vile doctrine. 52. b.

9. God and the deuill agree in the maner of temptation. 61. b.

10. God offereth men the occaſion to ſinne. 62. a.

Likewiſe the maner of writing hath other faultes.

Firſt, in the middle of the Lordes prayer, there is placed a diſcourſe of the Lords ſupper.

2. The end of the Lords praier is not expounded at al but friuolouſly.

3. There is verie manie places, which haue no common reaſon in thē; as

Firſt, Gods angels do his wil in countenance. 39. b.

2. Our daily bread is communicating bread. 45. b.
3. To walke before God in the trueth of the satisfaction of Gods iustice. 51. a.
4. To purge a cleere conscience. 51. b
5. The pages 65. 66. 67. are so penned, as the Reader cannot knowe what was my meaning.

Now, considering by this vngodly practise, Christian and well disposed people are much abused, to omit the iniurie done to my selfe: I thought it my dutie to make a redresse by publishing this treatise according as the pointes therin were deliuered: otherwise I was not willing to haue set downe anie thing in way of Exposition of the Lordes praier: because it is alreadie sufficiently performed by others.

An

An Exposition of the Lords prayer, in the waie of Catechisme:

Serving for ignorant people.

by M. *Perkins*.

Matth. 6. verse 9.

After this manner therfore pray ye. *Our Father &c.*

THe occasion and so also the coherence of these wordes with the former is this. The Euangelist *Matthew* setting downe the sermons and sayings of our Saviot Christ, keepes not this course to

propound euery thing as it was doone or ſpoken: but ſometime he ſettes downe that firſt, which was doon laſt, & that laſt which was done before: according as the ſpirit of God directed him. Which thing is verified in theſe words; where the praier is mentioned, yet the occaſion wherefore our Sauiour Chriſt taught his diſciples to pray, is not heer ſpecified. But in Saint Luke. 11. verſe 1. the occaſion of theſe wordes is euident. For there it is laide that the diſciples of our ſauior knowing that Ioh, taught his diſciples to praie, made requeſt to their maiſter that hee woulde doo the ſame to them likewiſe.

Theſe few wordes ſet before the praier are a commandment;

& and

and it prescribes vnto vs two duties, the first, to pray, the second to pray after the manner following: Touching the first point, considering verie fewe amonge the people know how to pray aright, we must learne what it is to praie.

To make praier is to put vppe request to GOD according to his worde from a contrite heart in the name of Christ with assurance to bee hard.

For the better openinge of these words we are to consider six questions. The firste is, to whome wee are to praie. The aunsweare is to GOD alone: Rom. 10, 14. *How shall they call on him in whom they have not beleeved, &c.* Marke how inuocation and faith are linked together: And

Paules reaſon maye bee framed thus. In whom we put our affiaunce or beleife, to hym alone muſt we praie; but wee beleeue onelie in God: therefore wee muſte onelie praye to him. As for Saints or Angels, they are in no wiſe to be called vppon: bycauſe not the leaſt tittle of Gods word preſcribes vs ſo to doo: bicauſe they cannot heare our praers and diſcerne what are the thoughts & deſires of our harts: and bicauſe inuocation is a part of diuine worſhip, and therefore peculiar to God alone.

The ſecond queſtion is, what kind of action praier is? *Anſwer*: it is no lip-labour; it is the putting vp of a ſute vnto God, and this action is peculiar to the verie hart of a man. *Rom.8,26. The ſpirite*

spirite makes request for vs: But how? *with grones in* the hart. *Ex.* 14. 15. The Lord saith to Moses *Why criest thou?* Yet there is no mention made that Moses spake anye worde at all: the Lorde no doubte accepted the inwarde moorning and desire of his hart for a crie.

The third question is, what is the forme or rule, according to which we are to praie. *Ans.* It is the reuealed will and worde of God. A man in humbling his soule before God is not to pray as his affections carrie him, and for what he list; but all is to bee doon according to the expresse word. So as those things which God hath commãded vs to ask, we are to aske, and those things which he hath not commanded

vs to aske wee are in no wise to pray for. 1. Ioh. 5, 14. *This is the assurance which we haue of him, that if we aske any thinge according to his will he heareth vs.* This then is a speciall vse to bee marked that men must pray in knoledge not in ignorance. Heere weigh the case of poor ignoraut peple: they talke much of praieng for themselues and others, they imagine that they pray verie deuoutlie to God, but alas they do nothing les: because they know not what to aske according to Gods will. They therfore must learne gods word, and pray according to the same: elfe it will proue in the end that al their praieng was nothing but as mocking and flatte dishonoring of God.

The fourth question is, with

what affection a man muſt pray.
Anſwer. Praier muſt proceed frō a broken and contrite hart. This is the ſacrifice which God accepteth. Pſal. 51, verſe 17. When Ahab abaſed himſelfe, though he did *it in hypocriſie*, yet GOD had ſome reſpect vnto it. 1. King. 21. verſe 29. *Saith the lord to Eliah ſeeſt thou how Ahab is humbled before me?* This contrition of hart ſtands in two thinges. The firſt of them is a liuely feelinge of our own ſin, myſery & wretched eſtate; howe that wee are compaſſed about with innumerable enimies euen with the Diuell and all his Aungelles, and within abounde euen with huge Seas of wantes and rebellious corruptions, whereby wee moſt greeuouſlie

diſpleaſe God, and are vile in our owne eies. Beeing therfore thus beſet on euerie ſide, we are to be touched with the ſenſe of this our great myſerie. And hee that will pray aright, muſt put on the perſon and the verie affection of a poore wretched begger: and certainlie not being grieued with the ruful conditiõ in which we are in our ſelues, it is not poſſible for vs to praye effectuallie. Pſal. 130. verſe 1. *Out of the deepes I called vpon thee O lord*: that is, when I was in my greateſt myſerie, and as it were not farre from the gulfes of hell, then I cried to God. Iſai. 26. 16. *Lorde in trouble haue they viſited thee: they powred out a praier when thy chaſtening was vpon them.* 1. Sam. 1. 15. *I am a woman* (ſaith Anna) *of an hard ſpi-*

rit, that is, a troubled ſoule *and haue powred out my ſoule before the lord.* Hence it appeareth, that the ordinarie praiers of moſte men greeuouſlie diſpleaſe God, ſeeing they are made for faſhiō only, without any ſenſe and feeling of their miſeries: commonly men come with the Phariſie in oſtentation of their integrity, and they take great paines with their lips, but their harts wander from the lord. The ſecond thing required in a contrite heart, is a longing deſire & hungring after Gods graces and benefits wherof we ſtand in neede. It is not ſufficient for a man to buckle as it were, and to go crooked vnder his ſinnes and miſeries, but alſo he muſt haue a deſire to be eaſed of them, and to be enriched with

graces needfull. Thus *Hezekiah the king, and the prophet Isaiah the sonne of Amos praied against Sennacharib, & cried vnto heaue. 2. Chro.* 32.20. Where we may see what a maruelous desire they had to obtain their request. So also *Rom.* 8. 26. *The spirite maketh request with grones so great that they cannot be vttred, as they are felt. Dauid Ps.* 143. 6. saith that *he desireth after the lord, as the thirstie land.* Now wee know that the ground parched with heat, opens it selfin rifts & cranies, & gapes towards heauen as though it would deuoure the clouds for want of moisture, and thus must the hart be disposed to Gods grace till it obtaine it. The people of *Israel* being in greuous affliction, How do they pray? *They poure out their soules like water before*

the

the face of the lord. Lam. 2. verſ. 19.

The fift queſtion is, in whoſe name praier muſt be made. *Anſwere.* It muſt not be made in the name of anie creature, but onely in the name and mediation of Chriſt. *Ioh.* 14. *verſ.* 14. *If ye ask any thing in my name, I wil do it.* A man is not to preſent his praiers to God in anie worthineſſe of his own merites. For what is he? to make the beſt of himſelf, what cã he make of himſelfe? by nature he is no better then the very firebrand of hell, and of all Gods creatures the moſte outragious rebell to God, and therefore can not be hard for his own ſake. As for ſaints, they can be no mediators, ſeeing euen they theſelues in heauen are accepted of God not for themſelues, but only for

the blessed merites of Christ. *If any man sinne* (saith S. Iohn. 1. Epistle. chap. 2. verse 1.) *We haue an aduocate with the father Iesus Christ*: But how proues he this: It followes then, *And he is the reconciliation for our sinnes*. His reason stands thus: he which must be an aduocate, must first of all be a reconciliation for vs: no Saintes can bee a reconciliation for vs: therefore no Saints can bee aduocates. Therefore in this place is manifest an other fault of ignoraunt people. They crie often, Lord helpe me, Lord haue mercie vpon me. But in whose name pray they? poore soules like blinde bayardes they rush vpon the Lord; they know no mediatour in whose name they should present their praiers

to

to him. Little do they consider with themselues, that God is as well a moste terrible Iudge as a mercifull Father.

The sixt *Question* is, whether faith be requisit to praier or not. *Answere.* Prayer is to bee made with faith, whereby a man must haue certaine assurance to bee heard. For he that praieth must stedfastly beleeue that God in Christ will graunt his petition. This affiance beeing wanting it maketh praier to bee no praier. For how can hee praie for anie thing effectually, who doubteth whether hee shall obtaine it or no. Wherefore it is an especiall point of praier, to be perswaded, that God to whome praier is made, not onlie can but also will grant his requeſt. *Marke* 11. 24.

Whatſoeuer ye deſire when yee pray, beleeue that yee ſhall haue it, and it ſhall bee doone vnto you. Heere wee ſee two thinges required in praier, the firſte a deſire of the good things which we want, the ſecond is faith, whereby we beleeue that GOD will grant the things deſired. The grounde of this faith is reconciliation with God, and the aſſurance thereof. For vnleſſe a man bee in conſcience in ſome meaſure perſuaded that all his ſinnes are pardoned and that he ſtands reconciled to God in Chriſt, hee cannot beleeue any other promiſes reuealed in the word, nor that any of his praiers ſhall be heard.

Thus much of the definition of praier: now let vs ſee what vſe may bee made of this commandement

dement, *Pray ye thus*. Seeing our Saviour commandes his Disciples and so euen vs also to praye to God: it is our dutie not onlie to present our praiers to god, but also to doo it cheerefullye and earnestlie. Rom. 15. 30. *Also brethren I beseech you that ye would striue with me by praiers to God for me*. What is the cause, whye the Lord dooth oft deferre his blessings after our praiers? No cause, but that he might stirre vs vp to bee more feruent and more earnestlie to crie vnto the Lorde. Exod. 32, 10. When Moses praied to God in the behalfe of the Israelites, the Lord answers *Let me alone*, as though his praiers did bind the Lord, and hinder him from executing his iudgments. Wherefore this is good aduise,

for

for all Christian men to continue and to be zealous in praier. If thou bee an ignorant man for shame learne to pray; seeing it is Gods commandement, make conscience of it. Wee see that there is no man vnlesse hee bee desperatelie wicked, but will make some conscience of killing and stealing: and why is this: because it is Gods commandment thou shalt not kill, thou shalt not steale. Well then; this also is Gods commandement to pray. Let this consideration breede in thee a conscience of this dutie: and although thy corrupt nature shall drawe thee awaie from it, yet striue to the contrarie, and knowe it certeinelie that the breach of this command, makes thee as well guilty of damnation

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before God as anie other. Furthermore this muſt be a motiue to pricke thee forward to this dutie, that as God commandes vs to pray, ſo alſo hee giues the ſpirit of praier, wherby the commandement is made eaſie vnto vs. If the Lord had commanded a thing impoſſible, then there had beene ſome cauſe of diſcouragement, but commanding a thing through the grace of his ſpirite verie eaſie and profitable: how much more are we bound to the obedience of the ſame? Againe praier is the key whereby we open the treaſures of God and pull down his mercies vpon vs. For as the preaching of the worde ſerues to declare and to conuey vnto vs Gods graces: ſo in praier wee

come to haue a liuelie feeling of the same in our hearts. And further, this must moue vs to praier, seeing in praier we haue familiaritie with Gods Maiestie. It is an high fauour for a man to bee familiar with a prince; howe much more then to bee familiar with the King of kings the mighty Iehoua? This then can be no burthen or trouble vnto vs beeing one of the manie prerogatiues that God bestowes on his Church. For in the preaching of the word, it pleaseth God to talke to vs; and in praier, GOD dooth vouchsafe vs this honor, to speake, and as it were familiarlie to talke with him, not as to a fearefull iudge but as to a louing and mercifull God. Consider also that praier is a worthye

meanes

meanes of defense, not onelie to vs but also to the Churche and them that are absent. By it Moses *stoode in the breache*, whiche Gods wrath had made into the people of Israell, and staied the same, *Psal.* 106. *verse* 23. by this christian men fight as valiaunt champions against their owne corruptions and all other spirituall ennemies. *Ephes.* 6. *verse* 18. Infinite were it to shewe howe manie blessinges the Lord hath bestowed on hys seruauntes by praier. In a worde, Luther, whome it pleased God to vse as a worthie instrument for the restoring of the Gospell, testifieth of hymselfe that hauing this grace giuen hym to call vpon the name of the Lord, he had more reuealed vnto hym

of Gods trueth by praier, then by reading and studie.

The second point of the commandement, is to pray after the maner following in the Lordes praier. Wher it is to be noted that the Lords praier is a direction, & as it wer a tapler to teach vs who and in what maner we ought to praie. None is to imagine that we are bound to vse these words onely and none other. For the meaning of Christ is not to bind vs to the wordes, but to the matter and maner, and to the like affections in praying. If this wer not so, the prayers of Gods seruantes set downe in the bookes of the olde and new testament, should all be faulty because they are not according to the words of the Lordes praier. Also by reason

ſon of this, diuers in our Church ignorantly perſwade themſelues that it is vnlawfull to vſe the words as they are ſet downe for a praier. Firſt (ſay they) it is ſcripture, and therefore not to be vſed as a praier. I anſwer that the ſame thing may be the ſcripture of God, and alſo the praier of man; els the praiers of *Moſes*, *Dauid* & *Paul*, being ſet down in the ſcriptures, ceaſe to be praiers. Againe (they ſay) that in prayer we are to expreſſe our wantes in perticular, and the graces which we deſire: now in theſe wordes all thinges to bee praied for, are onely in generall propounded. I anſwere that the maine wantes that are in any man, and the principall graces of God to bee deſired, are ſet downe in the pe-

titions of this praier in particuler. Thirdly, they plead that the patterne to make all praiers by should not be vsed as a praier. I answere that therfore the rather it may bee vsed as a praier; and sure it is that ancient and worthy diuines haue reuerenced it as a praier, chosing rather to vse these words then anie other, as *Cyprianus Sermone de orat. Dominic. And Tertullian lib. de fuga in persequutione. And Augustine Sermone 126. de tempore.* Wherefore the opinion is full of ignorance and error.

Well, whereas our Sauiour first giues a commaundement to pray, and then after giues a direction for the keeping of it, this he doth to stirre vp our dulnesse, and to allure vs by all meanes

meanes to this heauenly exercise of praier: Wherefore still I say, imploy your selues in praier feruently, and continuallie; and if you cannot doe it, learne to pray. Thus muche of the commaundement of our Sauiour Christ: now follow the words of the praier.

Our father which art. &c.

THese words contain three parts, 1. a preface, 2. the praier it self containing six petitions. 3. the testification of faith in the last word: Amen. Which although it be short, yet it doth not containe the smallest point in the prayer: It is (I saie) a testificati-

on of our faith, wheras the petitions that go before are onelie teſtificatiõs of our deſires. Now of theſe three parts in order.

We muſt conſider howe our ſauior Chriſt doth not ſet down the petitions abruptly, but hee firſt begins with a ſolemne preface. Wherby we are taught this leſſõn; that hee which is to praie vnto God, is firſt to prepare himſelfe, and not boldly without conſideration as it were to ruſhe into the preſence of God. If a man be to come before an earthly Prince, he will order himſelfe in apparell, geſture & words, that he may do all things in ſeemelineſſe and dutifull reuerence: how much more are men to order themſelues, when they are to appeare before the liuing

God.

God? Eccleſiaſt. 5.1. *Be not raſhe with thy mouth, and let not thy hart be haſty to vtter a thinge, before the lord.* And Dauid Pſal. 26.6. *Waſhed his hands in innocencie* before he came to the altar of the Lord to offer ſacrifice.

The meanes whereby men may ſtir vp their dull and heauie hearts and ſo prepare themſelues to praier, are three. The firſte is to read diligentlie the worde of God concerning thoſe matters about which they are to pray; & what then? this will be a means not onely to direct him but alſo to quicken the heart more fer-uentlie to deliuer his praier. This is euident by a compariſon. The beams of the ſunne deſcending, heat not before they come to the earth or ſome ſolide body wher they

they may reflect; and then by that meanes the earth and aire adioyning is made verie hot: euen ſo the Lord ſendes downe vnto vs his bleſſed worde euen as beames and the goodlie ſunſhine, and thereby he ſpeakes to our harts: now, when we make our praiers of that which wee haue read, Gods worde is as it were reflected, and our harts are thereby warmed with the comfortable heat of Gods holie ſpirit, to powre out our praiers to God more feruentlie. The ſecond meanes is to pray to God that he wold ſtrengthen vs with his ſpirit that we might be able to pray, as it is practiſed. Pſ. 143. 1 The third means, is the conſideration of Gods moſte glorious maieſtie; wherein wee are to remem-

member first his fatherlie goodnes and kindnes whereby hee is willing, and secondly his omnipotency, whereby he is able to grant our requests. One of these imboldned the Lepar to praye. *Lord if thou wilt, thou canst make me clean.* Mat. 8. 2. Therfore both togither are more effectuall.

Now let vs come to the preface it selfe, *Our father which art in heauen*. It containes a description of the true Iehoua to whom we praye, and that by two arguments, the first is drawen from a relation, *Our father*: the second is taken frō the subiect or place, *Which art in heauen.*

Father.

1. *The meaning.*

IN the opening of this word, or title of God, two questions are to be opened. 1 *Quest.*

1. *Queſt.* Whether by this title *Father* is ſignified the whole trinitie or ſome one perſon therof. *Anſwer.* Otherwhiles this name is attributed to all the perſons in Trinitie or any of them. Malac. 2 10. *Haue we not all one Father, &c.* Luk. 3. 38. *Which was the ſonne of Adam, which was the ſonne of God.* And in Iſai. 9. 6. Chriſt is called the *Father of eternitie*; becauſe al that are truelie knitte to him and borne anew by him, they are eternallie made the ſons of God. Againe, oftentimes it is giuen to the firſt perſon in Trinitie as in thoſe places where one perſon is conferred with another. And ſo in this place principallie for ſom ſpeciall reſpects, this title agrees to the firſt perſon. For firſt he is the Father of Chriſt as he is the eter-

eternall word of the father, and that by nature bicause hee is of the same essence with him: Secondlie he is father to Christ in respect of his manhood, not by nature or adoption but by personal vnion, bicause the humane nature dooth subsist in the person of the word. Thirdlie he is a father to all the faithfull by adoption in Christ.

2. *Question.* Whether wee are to praie to the sonne and Holie-ghost as to the Father. *Answer.* Inuocation belonges to all the three persons in Trinitie, and not onely to the Father Acts.7.59. *Stenen* praieth, *Lorde Iesus receiue my spirit.* 1. Thes.3.2. *Now God our Father and our lorde Iesus Christ, guide our iourney vnto you.* 2. Cor.13.13. *The grace of our lord*

Iesus

Ieſus Chriſt the loue of God and the communion of the holy ghoſt be with you. Some may ſay this praier is a perfect platforme of al praiers: and in it we are taught to direct our praiers to the Father, not to the ſonne or holie Spirit: I anſwer, the father ſonne, and holy ghoſt are three diſtinct perſons, yet they are not to be ſeuered or diuided; bicauſe they all ſubſiſte in one and the ſame Godhed or diuine nature. And further in all outward actions, as in the creation & preſeruation of the world, and the ſaluation of the Elect, they are not ſeuered or diuided, for they all worke togither, onlie they are diſtinguiſhed in the maner of working. Now if they be not deuided in nature or operation, then they are not to bee ſeuered

uered in worship. And in this place we direct our praiers to the father bicause he is the first in order; yet so, as then wee imploy the sonne and holy ghost. For we pray to the father in the nam of the son by the assistance of the holie ghost. And to what person soeuer the praier is directed, we must alwaies remember in mind and hart to include the rest.

2. The vse.

THe vses of this point are manifold.

1. First whereas wee are taught to come to God as to a father, & therfore in the name of his sonne our Sauiour Christ, wee learne to laie the first grounde of all our praiers in the holding and maintaining of

the vnion and diſtinction of the three perſons in Trinitie. This beeing the loweſt and the firſte foundation of praier, it is requiſite that all which would pray aright, ſhould haue this knoledge rightlie to beleeue of the Trinitie, and to know how the three perſons agree and how they are diſtinguiſhed: and the order of them, how the Father is the firſt, the Sonne the ſecond, the holie ghoſt the thirde: and therefore how the father is to be called vpon in the name of the ſonne, by the holie ghoſt. Hence it is manifeſt that ignorant & fillye people which doe not ſo muche as dreame of the vnion, diſtinction and order of the perſon in Trinitie, make but colde and ſlender kind of prayying.

2. Secondlie wee may learne heereby that we are not in anye wise to inuocate saints & angels, but onelie the true Iehoua. The reason stands thus. This praier is ether a perfect platforme for all praiers, or not: to say it were not, were an iniurie to our Sauiour Christ: to saye it is so, is also to grant that it doth fully set down to whom all praiers are to bee made. Papistes that are the great patrons of inuocatiõ of saints, in their reformed Breuiaries & missales deale very fondlye: for first they pray to Mary, that she wold pray to Christ for them; & when they haue so doone, like iuglers they come to Christ and pray vn to him that he would accept *Maries* praier for them.

3. Thirdly we learn that there

can be no intercessour betweene God and vs, but onlye Christ. For heere we are taught to come to God not as to a iudge but as to a kinde and louing Father. Now he is a father to vs only by Christ: as for angels and saints and all creatures, they are not able to procure by any meanes, that God should becom a father no not so muche as to one man.

4. Againe, if the God to whō we pray bee a father, wee must learn to acquaint our selues with the promises which hee hath made in his word to quickē our harts in praier vnto him. For this word father implies a readines & willingnes in God to heare and be mercifull to our praiers. And a father cannot but must needes

make

make some promises of fauor to those that be his children: and therefore it cannot be that hee should call God trulie his father which hath not in his heart this assurance that God wil fulfill his promises vnto him. Promises made to praier, these and suche like are to be marked as followe, 2. Chron. 7. 14. *If my people among whom my name is called vpon, doo humble themselues & pray and seeke my presence, & turne from their wicked waies, then I will heare in heuen & be merciful to their sins.* 2. Chron. 15. 2. *The lord is with you while ye be with him: and if ye seek him, he wil be found of you.* Isai. 65. 24. *Before they call I will answer, and whiles they speake I will heare.* Matt. 7. 7. *Aske and it shall be giuen you: seeke and ye shal find: knock and it shal be opened.*

Luk. 11. 13. *If ye which are euil can giue good gifts vnto your children, how much more shall your heauenlie father giue the holy ghost to the that desire him?* Rom. 10. 12. *He that is lord ouer al, is rich vnto all that call on him.* Iam. 4. 8. *Draw neere vnto God, & he will draw neere vnto you.*

5. If God be a father whoe is called vppon, then praier is the note of Gods child. S. Luke and S. Paule set out the faithfull seruants of God by this note. Act. 9. 14. *He hath authoritie to bind all that call on thy name.* 1. Cor. 1. 2. *To them that are sanctified by Iesus Christ, saints by calling, with al that call on the name of our Lorde Iesus Christ.* And contrariwise. Psal. 14. 4. It is made one of the properties of an Atheist *Neuer to call on the name of God.* And suche per-

sons

ſons as neither will nor can, or vſe not hartelie to pray to God, they may ſay that they are perſuaded there is a God, but in their doings they beare themſelues as if there were no God.

6 He which would pray aright, muſt be like the prodigall child, that is, he muſt not only confeſſe his ſin, ſaying father I haue ſinned againſt heauen and againſte thee, &c. but alſo haue a full purpoſe neuer after to offend his father. For how can a childe call him father, whom he cares not cõtinuallie to diſpleſe thrugh his lewd conditions? He cannot do it, neither can any father delight in ſuch a child: therfore in praier we muſt cal to mind our leudneſſe and rebellions againſt our heauenlie father, and with the

publican in heauinesse of soule, say *Lord be mercifull to me a sinner*. He which can trulie doo this, is a kinde child. If we consider our selues as we are by nature, wee are the children of the diuell: no child so like his father as wee are like him: and in this estate, wee continuallie rebell against God; for the diuell hath all the heart, our whole ioye is to serue and please him. A man that is to pray must thinke on this, and be heauy for it. And happy, yea a thousand times happy are they, who haue grace giuen them to see this their state and to bewaile it. And further it is not sufficient to confesse our sinnes against our mercifull Father, but wee must sette downe with our selues neuer in such sort to offende him againe;

and

and to leade a newe life. This point is very profitable for theſe times: For manie there bee that when anye croſſe or ſickeneſſe comes on them, they will praie and promiſe repentance and all obedience to Gods worde, if it ſhal pleaſe God to deliuer them: but this vſuallye is but in hypocriſie; they diſſemble with God and men. For when their ſickeneſſe is paſte, like a dogge that hath beene in the water, they ſhake their eares and runne ſtreight with all greedineſſe to their former ſinnes. Is this to call GOD Father? No; hee that dooeth this ſhall not haue GOD to bee his Father; but the manne that is wounded in his ſoule for his offences paſte, and carrieth a purpoſe in his hart

neuer wittinglie and willingly to offend God againe.

7. Lastlie heere we are to obserue that he which would praie must be indued with the spirit of adoption: the workes wherof in the matter of praier are twofold. The first to moue him to cry & call on God as a father. It is no easie thing to pray. For to a man of himselfe it is as easie to moue the whole earth with his hand; how then comes it that we pray? It is a blessed worke of the spirit. Ro.8.15. *We haue receiued the spirit of adoption, Whereby we cry Abba, that is Father*, & Ro.8.26. *Likwise the spirit helpeth our infirmities: for wee knowe not what to pray as wee ought: but the spirit it selfe maketh request.* And zach.12.10. the holye ghost is called *The spirit of*

grace

grace and deprecations or praiers.
Well then, the manne that would praye, muſt haue Gods ſpirit to be his ſchoolemaiſter to teache him to pray with grones and ſighes of the heart, for the wordes make not the praier but the grones & deſires of the hart; and a man prayes for no more then hee deſires with his heart, and hee which deſires nothing praies not at all, but ſpendes lip-labour. The ſecond worke of the ſpirit is to aſſure vs in our conſciences that wee are in the ſtate of grace reconciled to God, *Rom.* 8 16. *The ſpirit of adoption beareth witneſſe with our ſpirites that we are the children of God.* And this inward certificate of the ſpirit in al exerciſes of inuocation is verie neceſſarie: for he which wantes this

this assurance, if he be secure and benummed in his sins, will not, and if he be touched in conscience for them, for his life he dare not call God father. Also this confutes the opinion of the church of Rome, which teacheth that a man must doubt whether he be adopted or no. For how can a man truly call God father when he doubts whether he be the childe of God, or no. It is a miserable kind of praying, to call God father and to doubt whether he be a father. Indeede it is true that doubts will often arise, but it is our duty to striue against them and not to yeeld to them. Yea but (say they) to be certaine of Gods mercie is presumption. I answere, if it be presumption, it is an holy presumption, because God

God hath bidden vs call him father.

Our father.

The meaning.

THus much of the argument of relation; now let vs proceede. It is further said, *Our father.* *Question.* Whether may it bee lawfull for vs in praier to say, not our father, but my father? *Answere.* A Christian may in priuate praier say, *My father.* This is warranted by the example of our sauiour Math. 26. 39. *O my father if it be possible, let this cup passe from me.* And Math. 27. 46. *My God, my God, why hast thou forsaken me?* The meaning of Christ is not to bind vs to these words, but

but to teach vs that in our prayers wee muſt not haue regard to our ſelues onely, but alſo to our brethren: and therefore when we pray for them in our priuate praiers as for our ſelues, wee put in practiſe the true meaning of theſe wordes.

2. The vſes.

1. WHen we pray, wee muſt not make requeſt onely for our ſelues and our owne good, but for others alſo, as the church and people of God, perſwading our ſelues that wee alſo are pertakers of their praiers, and for the better cleering of this point, let vs ſearche who they are for whom we are to pray. Of men there be two ſorts, ſome liuing,

uing, some dead. Of these two kindes, the liuing are to bee praied for, and there is no praying for the dead. A man that is dead knowes what shal be his estate eternally: if he died a wicked person, his state shall be according in eternall tormentes: if he died godly, then he shall rest with GOD in his kingdome. Apoc. 14.13. *Blessed are they which die in the lord, for they rest from their labors and their workes follow them.* Gal. 6.10. *while we haue time, let vs do good to all men.* Where we may note that there is a time, namely after death, when wee cannot.

Again of the liuing, some are our enemies, & som our frends: Our friendes are they which are of the same religion, affection,

dis-

diſpoſition. Foes are either priuate or publicke: publicke foes, are either enemies to our country as tyrants, traitors, &c. or enemies to our religion as Iews, Turks, Papiſts, Infidels, Atheiſts. Nowe towardes all theſe, howe ought a man to behaue himſelfe in praier? *Anſwere*, He is to pray for them all. Matth. 5. 44. *Pray for them whiche hurt you and perſecute you.* 1. Tim. 2. verſe 1. *I exhort that praiers, interceſsions, &c. Be made for all men, for kinges &c.* Yet when Paule gaue this commaundement: wee reade not that there were anie Chriſtian kinges but all infidels. And the Iewes are commaunded to praie for Babylon, where they were captiue. Ieremie 29. verſe 7. *And ſeeke the proſperitie of the Citie,*

whither I haue caused you to be carried captiue, and praie vnto the Lord for it:

Question. Howe and in what maner are we to pray for our ennemies? *Answere.* We are to pray against their sinnes, counsels, enterprises, but not against theyr persons. Thus prayed *Dauid* against Achitophell 2. Sam. 15. 31. *Lord I pray thee bring the counsell of* Achitophell *to foolishnesse.* And thus did the Apostles pray against their persecuters. Act. 4. vers. 29. *O lord behold their threatnings, and grant vnto thy seruantes with all boldenesse to speake thy word.*

Question. *Dauid* vseth imprecations against his ennemies, in which hee praieth for their vtter confusiō, as Psa. 59. & 109. &c. the like

like is done by Paule. Gal. 5. 12. 2. Tim. 4. 14. And Peter Act. 8. 20. though afterward hee mitigates his execration. But howe could they do it? *Anſwer.* 1. They were indued with an extraordinarie meaſure of Gods ſpirite, and hereby they were enabled to diſcerne of the eſtate of their enemies, and certainly to iudge that their wickednes and malice was incurable, and that they ſhoulde neuer repent. And the like praiers did the primatiue Church conceiue againſt *Iulian* the Apoſtata, becauſe they perceiued him to be a malicious & deſperate enemie. 2. Secondly they were indued with a pure zeale againſt their ennemies intending nothing els but the glorie of God. Nowe for vs it is

good

good that we should suspect our zeale, because sinister affections, as hatred, enuie, emulation, desire of reuenge will mingle themselues with our zeale.

Question. How far forth maie we vse those Psalmes in whiche *Dauid* vseth imprecatiõs against his enemies? *Answer.* They are to be read and soong with these caueats. 1. We are to vse those imprecations indefinitely against the enemies of GOD and hys Church: for we may perswade our selues that alwaies there be some such obstinat enemies: but we must not apply them particularly. 2. Secondly wee must vse them (as Augustine saith) as certaine prophetical sentences of the holy ghost pronouncing the last sentẽce of destruction of final

& impenitent sinners which oppose themselues against Gods kingdome. 3. Thirdly, they may be vsed against our spirituall ennemies the flesh, the diuell and his Angels and the world.

2. Furthermore, whereas we are taught to say, *Our father*, this serues to put vs in minde that in praying to God, wee must bring loue to men with vs. Wee must all be as the children of one father louingly disposed one to another. For how should he call God his father, who will not take the childe of God for hys brother? Math. 5. 23. *When thou art to offer thy gift vnto God, if thou haue ought against thy brother, first bee reconciled, and then come and offer thy gift.* So also 1 Iohn 2. verse 15. the Lord saith hee

that when they praie vnto him he will not heare. Why? *because their handes were full of bloud.* In these times manie men can bee content formallie to praie; but yet they will not leaue bribing, oppression, deceite, vsurie &c. The common song of the world is, euerie man for himselfe, and God for vs all: this is the common loue & care that men haue ech to other. The praiers of such are abhominable euen as the sacrifice of a dogge, as Esay saith, For how can they call God their father that haue no loue to their brethren?

3. Thirdly hence we may learn that God is no accepter of persons. For this praier is giuen to all men of what state or degree soeuer. All then, aswell poore as

riche, vnlearned as learned, subiectes as rulers, maie say *Our father*. It is not with the Lord as it is with the world, but all are his Children that doe beleeue. The poore man hath as good interest in Gods kingdome, and maie call GOD father as well as the king.

Which art in heauen.

1. *The meaning.*

Q*uestion.* Howe may God be said to be in heauen, seeing he is infinite and therefore must needs be euery where? 1. King. 8. 27. *The heauens of heauens are not able to contain him. Answer.* 1. God is said to bee in heauen, because his maiestie, that is, his power wisedom, iustice, mercy is made manifest from thence vnto vs.

Pſal.

Psal. 115. 3. *Our God is in heauen & doth whatsoeuer he will.* Psal. 2. 4. *He that dwelleth in heauen shall laugh them to scorne, and the lord shall haue them in derisiō.* Esay saith 66. 2. *Thus saith the lord: Heauen is my throne, and the earth is my foot-stoole.* 2. After this life he wil manifest the fulnesse of his glorie there to his Angels and Saints.

The vse.

1. HEereby first we learne that Romish pilgrimages wher by mē went from place to place to worship God, are vaine, and foolish. The God to whom we must pray is in heauen: Nowe let men trauell to what place or countrey they will, they shal not come the neerer to heauen or

neerer

neerer to God by wauailing, seeing the earthe is in euery part alike distant from heauen.

2. Secondly this ouerthrowes popish idolatry, as worshiping of Crosses, Crucifixes, Roods, &c. to put vs in minde of God and Christ. Wee are taught to lift vp our eies to heaue, seeing God is there: & how can we do this, as long as our mindes and eies are poring vpon an image made by mans arte?

3. Again we are here admonished to vse the action of prayer with as great reuerence as possible may be. Wel reasons *Salomō. Eccl. 5. 1. Be not rash with thy mouth to speak a word before God: why? He is in heauen, thou art in earth: therefore let thy words be few.* This reuerence must appear in holinesse of

mind

mind & affection & in all comlines of gesture. And for this cause al wãdring bythoughts & al vain babling is to bee auoided. But how goes the case with vs, that on the times appointed come to the assemblies to pray? Many, by reasõ of their blindnes pray without vnderstanding. Manie when they are presẽt at praier, yet haue their harts occupied about other matters, about their goodes and worldly busines: such men haue no ioy or gladnesse in praying; it is a burden to them! Manie come to the assembly for custom only or for feare of punishment; if they might bee left free they could find in their hearts not to praie at all. But let all such men knowe, that this manner of praying is a verye greeuous

sinne; nay greater then mocking of father or mother, killing or stealing; for it is directly against GOD, the other against men. This sinne beause it is against the first table, and therefore more hard to be discerned, it is lightly esteemed, and it lesse troubles the consciences of ignorant men: yet as it is indeede, so it is to be esteemed as a disgrace and plain mockery of Gods maiesty. Wherfore seing god is in heaue, away with all drowsie and dead praying, let vs com with reuerēce in our heartes before the Lord.

4. Againe we are here to consider that our heartes in praier must mount vp into heauen, and there be present with the Lord. Psalm. 25. 1. *Vnto thee O lord lift I vp my soule*. The little childe is

neuer

neuer well but when it is in the fathers lap or vnder the fathers wing: and the children of God are neuer in better case, thē whē in affection and spirit they canne come into the presence of their heauenlie father, and by prayer as it were to creepe into his bosome.

5. Laſtlie this preface sheweth that God is all sufficient as in all other thinges so in granting our requests: God is willing to hear our praiers in that he is our Father, & able to performe them becauſe he is in heauen and therfore almighty.

Hallowed be thy name.

1. *The coherence.*

THus muche of the Preface: nowe followe the petitions.

They

They be six in number: the three first concerne God, and his glorie: the other three concerne our selues. The three former petitions are againe deuided into two parts: the first concernes Gods glorie it selfe; the other two, the meanes whereby Gods glorie is manifested and inlarged among men. For Gods name is glorified among menne when his kingdome doth come and his will is doone.

Question. Why is this petition *Hallowed bee thy Name* sette in the first place? *Answere.* Because Gods glorie must bee preferred before all thinges: because it is the ende of all creatures, and of all the counselles of God. Prouerbes. 16. verse. 4. *The lorde hath made all thinges for*

his owne sake; yea euen the wicked for the day of euill. And from the order of the petitions heere ariseth a worthie instruction; namelie, that euery one in all things they take in hand, are to propounde to themselues and to intend the glorie of God. The reason is this. The ende which GOD hath appointed to all our doings, we are to propound to our selues: but God hath appointed that the highest ende of all our doings should be his glorie: therefore our heartes must be set to seeke it firste of all. That God will haue his name glorified by vs, appeareth in this; that he punisheth those which of obstinacie set thēselues to dishonor him or by negligence did not sanctifie him, when they should haue

haue doone so. *Herod* sitting in his royalty, made such an oration that the peple cried the voice of a God and not of a man: and immediatlie the Aungell of the lord, smote him because he gaue not the glorie to God. Act. 12, 23 And *Moses* because hee did not sanctifie the lord in the presence of the children of Israell, therefore he came not into the lande of promise; yet he did but faile in dooing of it. Thus we maye see by these punishments and also by the order of the petitions that it is our duties to prefer the glorie of God before all thinges else.

Quest. Whether are we to prefer the glory of God before the saluation of our soules? *Answe.* If the case stand thus, that Gods

name

name muſt bee diſhonoured or our ſoules condemned: we muſt account the glorie of God more pretious then the ſaluation of our ſoules. This is manifeſt in the order of the petitions. The petition that concernes Gods glory is firſte, and the petitions that concerne directly our ſaluation are the fift and ſixt. Whereby wee are taught that before God ſhould want any part of his glorie, we are to let ſoule and all goe, and let God haue al his glorie. This affection had Moyſes Exod. 32. 32. When he ſaide *Either forgiue them, or if thou wilt not, blot my name out of thy booke.*

In this petition as alſo in the reſt, wee muſt obſerue three things: the firſt is the meaning of the words, the ſecond, the wants

which

which menne muſt learne to bewaile, the thirde, the graces of God which are to be deſired.

2. *The meaning.*

VErie fewe among the people can giue the right meaninge of the words of this praier. They pretend that ſeeing God knows their good meaning, it is ſufficient for them to ſaie the wordes and to meane well. But faith beeing one of the groundes of praier, and there being no faith without knowledge neither can there bee praier without knowledge, and therefore ignorant men are to learne the right meaning of the words.

Name.

Name in this place ſignifieth

1. God

1. God himselfe. 1. Kinges. 5. verse. 5. *He shall build an house to my name.*
2. His attributes, as his iustice, mercy, &c,
3. His works, creatures, & iudgments.
4. His word.

For God is knowne to vs by all these as men are knowne by their names; and as all a mannes praise and glory lies in his name: so all the glory of GOD is in these.

Hallowed.

To hallowe is too seuere a thing from the common vse to some proper and peculiar ende: as the temple was hallowed that is set a part to an holie vse; & the priests were sanctified, that is set a part to the seruice of god. And

all

all that beleeue in Christ are sanctified, that is, set apart from sin to serue God. In like manner Gods name is hallowed, when it is put apart from all abuses to an holye reuerent and honourable vse, whether we thinke, speake, or vse it any maner of way.

Question. Howe can a sinfull man hallowe Gods name which is pure and holie in it selfe? *Answer.* We do not heere pray that we might make Gods name holie, but that we might be means to declare and make manifest to the world by the right vsage of it, that it is holie pure & honorable. The like phrase is vsed. Luk. 7. 39. *Wisedome is iustified of her children*, that is, acknowledged and declared to be iust.

The scope therfore of the first

peti-

petition is an earneſt deſire that we might ſet foorth Gods glory whatſoeuer become of vs; and it may be expreſſed thus. O Lorde open our eies, that wee maye aright know thee, and acknowledge the greatnes of thy power, wisdom, iuſtice, & mercy which appeares in thy titles, word, creatures, & iudgments: and grant that when wee vſe any of theſe, we may therin glorifie thee, and vſe them reuerently to thy glorie.

3. The wants which are to be bewailed.

1. THe wantes, which wee in this place are taught to bewaile are eſpecially foure. The firſt is an inwarde and ſpirituall pride of our hearts; a ſinne that

none or verie few can see in the-
selues vnles the Lord open their
eies. When our firste parentes
were tempted in Paradise, the di-
uell told them they should be as
Gods: which lesson not onelye
they but we haue learned: and
we conceiue of our selues, as lit-
de goddes, though to the world
wee shewe it not. This hydden
pride, when other sinnes die, it
beginnes to get strength and to
shew it selfe: and it appeares in
vaine thoughts, continuallie on
euery occasion ascending in the
mind. As maye appeare in the
Pharisie, whose thoughtes were
these when he praied thus with-
in himselfe. *O God I thanke thee
that I am not as other men, extor-
tioners, vniust, adulterers, or euen
as this Publican, &c.* And as this
was

was in him, so it is in vs till God giue grace: for so that men may haue praise and glorye in the world, they care not for Gods glorie though it be defaced. We must therfore learne to discerne this hidden corruption, and to moorne for it: for it dooth poison and hinder all good desires of glorifieng God, so long as it may preuaile in the hart.

2 Secondlie wee are taught heere to bewaile the hardnes of our harts: wherby we are hindered from knowing God aright & frō discerning the glory of God in his creatures. Mar. 6. 52. The Disciples, *through the hardnes of their harts*, could not see gods power in the miracle of feeding manie thousands with a few loues, though themselues were in-

ſtrumentes of it and the foode did increaſe in their handes. Our redemption what a woonderfull worke is it, but how few conſider of it or regard it? If we ſee a man haue more wit, wealth, or honor, then we haue, we ſtrait wonder at him: but beholding Gods creatures wee ſee nothing in them: becauſe we doo not go higher to acknowledge the loue power, wiſdome, & iuſtice of the Creator. And this is the cauſe why Gods name is ſo ſlenderlie honored among men.

3. The third corruption is our great ingratitude for the Lorde hath made heauen & earth and all other creatures to ſerue man: yet he is the moſt vnthankfull of all creatures. Beſtow many iewels or a kinges ranſome on a dead

dead man; he will neuer returne any kindnes: ſo men being dead in ſin deale with God. Commõly men are like the ſwine that run with their groines & eate vp the maſt, but neuer looke vp to the tree from whence it falleth. But the godly are with Dauid, to feel this want in themſelues, and to beſeech god to open & as it wer to vnlocke their lippes, that they may indeuor to be thankefull to God, Pſal. 51, verſe 15.

4. The fourth is the vngodlines and the innumerable wants that be in our liues and the ſins committed in the world. Pſ. 119. 136. *Mine eies* (ſaith Dauid) *guſh out with riuers of water, bicauſe men keep not thy lawes.* The reaſon is bicauſe hee which liues in ſinn reproches Gods name; cuen

 n

an euill childe dishonors his father. Now som will say that this cánot be: because our sins cánot hurt god. *An.* yet they are a cause of slandring Gods name among men: for as we honour him by our good works, so we dishonor him by our offenses. Matth. 5. 16. *Let your light so shine before menne that they may see your good works, & glorify your father which is in heaue.*

4. *Graces to be desired.*

1. The graces to be desired & to be praied for at Gods hande are three. The first is the knowledge of God, that is, that wee might know him as hee hath reueled himself in his word, works & creatures. For howe shall any glorify god before he know him? our knowledge in this life is imperfect. Exo. 23. *Moses* may not

see

ſee Goddes face but his hinder parts. 1. Cor. 13. 12. We may ſee God as men do, through ſpectacles in his word, ſacraments, and creatures. And therfore as Paule praied for the Coloſſians. Col. 1. 10. that *They might increaſe in the knowledge of God*, ſo are we taught to pray for our ſelues in this petition.

2. A zeale for Gods glory. Pſ. 69. 9. *The Zeale of thine houſe hath eaten me vppe.* Pſal. 45. 1. *My heart ſhall vtter, or caſt vppe a good matter. I will ſpeake in my workes of the king.* Heer the ſpirit of God borrowes a compariſon from men thus. As hee which hath ſomewhat lieng heauy in his ſtomach is neuer at quiet till he haue caſt it vp: euen ſo the care and deſire to glorifie Gods name muſt lie

vpon a mans heart as an heauie burthen; and he is not to bee at ease and quiet with himselfe till he be disburdened, in sounding foorth Gods praise. *Luther* saith well that this is *Sancta crapula*: that is, an holie surfet: and it is no hurt continually to haue our harts ouercharged thus.

3 A desire to lead a godly and sincere life as before Gods Maiestie. We see menne that are in some great calling vnder honourable personages, will so order and behaue themselues, as they may please and honor their maisters: euen so must our liues bee well ordered, and wee are to labour to walke worthye of the Lord (as Paule speaketh) that we may honour our heauenlye Father.

Thy

Thy kingdome come.

1. *The Coherence.*

THis petition dependes on the former most excellently. For in it is laid down the meanes to procure the first. Gods name must be hallowed among men: but howe is it done? by the ereeting of Gods kingdome in the heartes of men. Wee cannot glorifie GOD vntill hee rule in our heartes by his word and spirite.

2. *The meaning.*

(*Thy*) this worde doth put vs in minde that there is two kingdomes; one Gods, and that

is

is the kingdom of heauen: the other the deuils, called the kingdome of darkneſſe. Coloſ. 1.13. For when all had ſinned in Adam, God laied this punishment on al, that ſeeing they could not bee content to obey their creator, they ſhoulde be in bondage vnder Sathan: ſo that by nature we are all the children of wrath, and the deuill holds vp the ſcepter of his kingdome in the hearts of men. This kingdome is ſpirituall, and the pillers of it are ignorance, error, impietie and all diſobedience to God, in which the diuel wholly delights; which alſo are as it were the lawes of his kingdom. Blind ignorant people cannot abide this doctrine that the deuill ſhoulde rule in their heartes: they ſpit at the naming

of

of him, and saie that they defie him with all their heartes: but whereas they liue in sinne, and practise it as occasion is offered, though they cannot discerne of themselues, yet they make plaine proofe, that they liue in the kingdome of sinne and darknesse, and are flat vesselles of Sathan, and shall so continue till Christ the strong man come and bind him, and cast him out. And this is the estate of all the children of Adam in themselues. Wherefore our Sauiour in this petition teacheth vs to consider our naturall estate, and to praie that he would giue vs hys spirite to set vs at libertie in the kingdome of his owne Sonne.

(*Kingdome*) Gods kingdome in scriptures is taken two waies.

First

First generally, and so it signifieth that administratiõ by which the Lord gouerneth all thinges, yea euen the deuils themselues. Of which kingdome mention is made in the ende of this praier. And in the Psalm. 97. verse 1. *The Lord raigneth, let the earth reioyce.* Againe, it is taken more specially, and then it signifieth the administration of Christ the head of the Church, in which hee frameth men by his word and spirit to the subiection of the same word. And so it is taken in this petition.

In a kingdome there are foure thinges to bee noted. 1. There must bee a king. 2. There must be subiectes. 3. There are lawes. 4. Authoritie.

In this kingdome Christ is the

the king: it is he to whome the father hath giuen all authoritie in heauen, and earth.

In this kingdome all are not subiects, but such as are willing to giue free and frank obedience to Gods worde; or at the least thogh their hearts be not sound, make an outward professiō of it.

The lawes of this kingdom is the word of God in the bookes of the olde and newe testament. Therefore it is called *the kingdom of heauen.* Matth. 13. *The Gospel of the kingdom.* Mar. 1.13. *The rod of his mouth,* Isai. 11. 4. *The arme of God.* Isai. 53. 1. As a king by hys lawes bringes his people in order and keepes them in subiection: so Christ by his word, & the preaching of it, as it were by a mightie arme drawes the elect

 into

into his kingdome, and fashions them to all holie obedience.

The power and auctoritie is that whereby Christ conuertes effectually those which are to be conuerted, and glorifies himself in the confusion of the rest.

The kingdome being taken thus speciallie is also twofold. The first is the kingdom of grace of which mention is made, *Ro.* 14 17. *The kingdome of God standes not in meat and drinke, but in righteousnesse*, that is, the assurance of our iustification before God in the righteousnesse of Christ: *Peace* of conscience, which proceeds from this assurance; *and ioy in the holy Ghost*, which comes frō them both. In this kingdome all men liue not, but only those that are subiect to Christ, obedient

to the laws of his kingdome, and ruled by his authoritie, & are cõtinually taught in his word by his ſpirit. But thoſe that refuſe to liue according to the laws of this king, and chooſe to line at their own libertie are in the kingdom of darkneſſe, ſinne and Sathan.

The ſecond is the kingdom of glory in heauẽ, which is the bleſſed eſtate of al Gods people ther when God ſhalbe all in al in thẽ. And the former kingdome of grace is an entrance and preparation to the kingdom of glorie.

(*Come*) Gods kingdom comes, when it is eſtabliſhed and confirmed in mens harts, & made manifeſt to all people, the impediments being remoued. *Queſtion.* This cõming implies a ſtopping: but how ſhould Gods kingdom

be

be hindered? *Answere.* Kingdom in this place is not taken for the power of God whereby he rules al things, for that cannot be hindered: but for the kingdome of grace, which in the vsing of the outward meanes, as ministers word & sacraments, may be hindered by the deuill, the worlde and mans corruption.

3. The wantes which are to be bewayled.

THe wantes which we in this petition ar taught to moorn for, are of two sorts: some cõcern our owne selues; some, others. That which concernes our own persons is a bondage and slauerie vnder sinne and Satan. This bondage indeed is weakened in

Gods

Gods ſeruãts, but none is wholly freed from it in this life. Paule complaines that he is ſould vnder ſinne, and cries pitifully, O miſerable man that I am, who ſhall deliuer me from this bodie of death? *Queſtion.* What difference then betweene the godly and the wicked? *Anſwere.* The euill and vngodly man in the verie middeſt of his bondage hath a merrie heart: ſinne is no trouble to him, nay it is meate and drink to him. But the godly man is otherwiſe minded. For conſidering the power of the deuill and his craft in manifold fearfull temptations; and ſeeing the proues of his rebellious nature euer & anon to ſtart away from God, he is greeued & confounded in himſelfe, and his heart

bleeds within him that he doth offend ſo mercifull a father.

Manie men liue in this world and that manie yeares, and yet neuer feele this bondage vnder Satan and ſinne. Such vndoubtedly cannot tell what the Lords praier means: But he that would haue the right vſe of this petition muſt be acquainted with it, and be touched in his conſcience for that the fleſhe and the deuil beare ſuch ſway in him: As the poor captiue is alwaies creeping to the priſon dore, alwaies labouring to get off his boltes and fetters, and to eſcape out of priſon: ſo muſt we alwaies crie to the Lord for his ſpirite to free vs out of this bondage and priſon of ſinne and corruption: and euerie day come neerer the priſon

ſon dote looking when our bleſſed ſauiour will vnbind vs of all the fetters of ſinne and Satan, and fullie erect his kingdome in vs.

2. The wants which concern others, are twofold. The former is the want of the good meanes which ſerue for the furthering of the kingdom of Chriſt, as preaching ſacramẽts, and diſcipline. *When* we ſhall ſee a people without knowledge, and without good guides and teachers, or when we ſee one ſtand vp in the congregation not able to teach, heere is matter for mourning: This petition puts vs in mind to bewaile theſe wantes. Our Sauiour when hee ſaw the Iewes as ſheepe without a ſhepheard, he had compaſſion on them, and

hee wept ouer Hierusalem because they knew not the things which belonged to their peace. Luk.9.11. Therefore when preachers want, to hold vp the scepter of God before the people, & to hold out the word which is as it were the arme of God to pull men from the bondage of the deuill to the kingdom of Christ: Then it is time to saie, *lord let thy kingdome come.*

3. The third want which we are to bewaile is that there be so manie impediments and hinderances of the kingdom of grace, as the deuill and all his angels, their instruments, the pope, the Turke, and al the rest of the professed wicked of the worlde, which by subtle intisements and tyrannie, keepe backe and repell

the

the meanes whereby Christ ruled a king in his church. When the deuill sees one that was somtime of his kingdome but to cast a looke towardes the heauenlie Hierusalem, hee straightway rageth against him and labours quite to ouerthrow him. Wherfore in regard of all these impedimentes, we must pray, *thy kingdome come.*

4. *Graces to be desired.*

1. IN this petition wee are taught first that wee are to haue a feruent desire, & to hunger, that God of his mercie wold giue vs his spirite to raigne and rule in our heartes, and to bow them to all obedience and subiection of his will: and further

whereas our heartes haue been as it were filthie ſties and ſtables of the deuill, that hee would renew them and make of them fit temples to entertaine his owne ſpirite. Pſal. 51. verſe 10. *Create in me a cleane heart O God, and renew a right ſpirite in me. &c. Stabliſh me with thy free ſpirite.* If we ſhal conſider the conuerſatiō of the wicked and the godly and their corrupt heartes together, wee ſhall ſee litle differēce but in this, that the wicked is delighted and glad to ſinne, but the godly do wraſtle, as for life and death with their temptations, and doe reſiſt the deuill, and do deſire and crie to heauen to be freed from hys bondage, howſoeuer their hearts are alwayes rebelling agaynſt God.

3. Foraſ-

2. Forasmuch as the kingdom of grace is erected in Gods Curch here vpon earth, heere in this petition we are commanded to pray for the Church of God and the partes thereof. Psal. 122. 6. *Pray for the peace of Hierusalem; they shall prosper that loue thee.* Esaie 62. verse 7. *Ye which are the lords remembrancers, giue him no rest, vntill he set vp Hierusalem the praise of the world.*

And that Gods Churche may florish & be in good estate, wee are to praie for Christian kinges and princes; that God would blesse them and increase the nũber of thẽ. For they are as *nursing fathers and nursing mothers to the Curch.* And we especiallie are bound to pray for the Queens moste excellent maiestie, as also

for the Frenche King, that they may be blessed, and Gods kingdome by them aduaunced.

And again because Ministers are the Lordes watchmen in the Church, wee are also here put in minde to seeke their good; and to praie that their hearts maie be set for the building of Gods kingdome, for the beating down of the kingdom of sinne and Satan, and for the sauing of the soules of his people. And the rather because the deuil laboureth night and daie to ouerthrow thē in this glorious worke, and to resist them in their ministerie: as appeareth in Zachary 3. 1. When Iosuah the high priest stoode before the Angel of the Lord. *Satan stood at his right hand*, namely

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to reſiſt him. Therefore, alſo we are to pray for them, that the Lord woulde keepe them, and furniſhe them with gifts, & with all make them faithful. For *where viſion faileth, the people are left naked*, ſaith Salomon. 2. Theſ. 3. 1. *Brethren, pray for vs that the worde of the Lord may haue a free paſſage and be glorified.*

Thirdly we muſt praie for all Chriſtian ſchooles of learning. Howſoeuer ſome think but baſely of them, yet they are the ordinarie meanes to maintaine the miniſterie, and ſo the Church of God. A man that hath diuers Orchardes will alſo haue a ſeminarie ful of yong plants to maintaine it. Schooles they are as Seminaries to Gods Church without which the church falles to decay:

decay: becauſ they ſerue to make ſupply of Miniſters.

3 Thirdly, we are to deſire that the Lorde woulde haſten the ſecond comming of Chriſt, as the ſaints in heauen pray, *come Lorde Ieſus come quickly*: and therefore, the godly are ſaid to *loue the comming of Chriſt*. 2. Tim. 4. 8. A penitent ſinner ſo abhors his owne corruptions, and the irke-ſome temptations of Sathan, that in this reſpect he deſires that Chriſt wold haſten his perticular comming to him by death; for no other cauſe but that hee might make an end of ſinning and diſpleaſing God.

Thy will be done.

1 *Coherence.*

IN the ſecond petition, we deſired that God wold let his kingdom

dome come, vz. that he would rule in our harts. If he then must raigne, wee must be his subiects: and therefore here we craue that being his subiects we may obey him and doe his will. Mal. 1. 6. *If I bee a Father, where is mine honour? If I be a maister, where is my feare?*

2 *The meaning.*

VVIl) Wil here signifies gods word written in the old & new testament. For in his worde his wil is reuealed. Of the whole wil of God there be three speciall points which are in this place ment. 1. to beleeue in Christ *Ioh. 6.40. this is the will of him that sent mee, that euerie one which seeth the Sonne and beleeueth in him, should*

haue

haue euerlasting life. 2. Sanctification of body and soule. 1. Thes. 4. 3. *This is the will of God euen your sanctification &c.* 3. The bearing of affliction in this life. Rom. 8. verse 29. *Those whiche he knewe before, hee did predestinate to be made like to the image of his owne sonne.* Phil. 3. verse 10. *That I might know him and the vertue of his resurrection, and the fellowship of hys afflictions, and be made conformable to his death.*

(*Thy Will*) not mine: For mans owne will is wicked and corrupt, yea it is *flat enmitie* to God Rom. 8. verse 5.

(*Done*) That is obeied & accõplished of men. Then the effect of the praier is this: as we would haue thee our king: so Lord teach vs to obey thy holy will.

3. *The*

3 The wants to be praied against.

HEere first we are to bewaile this, that our hearts are so prone to vngodlines and disobedience of Gods commaundements. Put a match to an heape of Gun-powder, on a sudden it wil be all on a flame; and as long as wee adde matter to the fire, it burns: So by nature we are most readie to sinne, so soone as the least ocasion is giuen. *Dauid* had experience of this when he praied, *Knit my heart to thee O Lorde, &c.* Psal. 86.11 *and incline my hart to thy commandements.* Psa. 119.37. Those which find not this want in themselues, and the like affection to bewaile it, are in a miserable and dangerous case: euen

as a man that hath a great diſeaſe vpon him and knowes not of it.

2 Againe, we muſt heere bewaile the ſinnes of the world, as ignorance, hereſies, ſchiſmes, hipocriſy, pride, ambition, contẽpt of gods word, couetouſnes, oppreſſion, want of loue of God & his word &c. 2. *Pet.* 2. 7. Lot *was vexed, & his righteous hart was greued with the vnclean conuerſation of the Sodomites* from day to day: ſo ought our ſouls to be vexed and greeued continually at the wickednes of our time: and further in this griefe we are to ſend vppe our praiers to God for thẽ, that they may be brought to the obedience of gods wil, *Ezech.* 9. 4. In a common iudgement vpon Ieruſalem, they are *marked in the forehead, that mourne and cry for all*

the abhominations that bee doone in the middeſt of it.

3 Heere alſo wee muſt humble our ſelues for our vnquietnes of mind, & great impatience when God laies any croſſe on vs. It is gods will that we ſhuld ſuffer affliction. Our Sauiour praied that the cup might be take away, but with ſubmiſſion to his Fathers will, *Luke* 22.42. And this *Dauid* had lerned when he ſaid, *But if he thus ſay, beholde I haue no delight in thee behold here I am, let him do to me as ſemeth good in his eies.* 2. *Sa.* 15.26

4 *Graces to be deſired.*

1 THe firſt thing which wee are heere to deſire is that wee maye haue grace to denie our ſelues, wils, & affections: becauſe herin we

wee are vnlike to God, and like the deuill. This is the first lesson that our Sauiour dooth giue his Disciples, that they must denie themselues, and follow him.

2 The secõd thing is the knowledge of gods wil: for otherwise how shall wee doe it? How can that seruaunt please his Maister, which cannot tel what he would haue doone of him? Most men will haue bookes of statutes in their houses, and if they bee to deale in anie great matter, they will doe nothing before they haue looked on the statute. In like manner, men must haue the Bible, that is, the booke of Gods statutes in their houses: the laws of God must bee the *men of our counsell*: before euerie action we are to searche what is the will of

God,

God, & then to do it. Here then we are taught to vse the meanes, and to pray for knoweledge.

3 Againe, we are here taught to haue a desire in our harts, and an indeuour in our liues, in all things to do obedience to Gods word.

4 Lastly, wee desire patience and strength when it shall please GOD at anie time to exercise vs with the crosse, as *Paul* praies for the Colossians, that God would *strengthen them by the power of his might, vnto all patience and long suffering with ioyfulnes.*

5. *Errour confuted.*

THe church of Rome teacheth that men by nature haue free wil to good: & that men be-

ing ſtirred vp by the holy ghoſt, can of themſelues will that which is good. But if this were ſo, whie might we not pray, let my wil be done? So far forth as the will of man ſhall agree with Gods will: but this cannot be, as wee ſee in the tenor of this petition.

In earth as it is in heauen.

1 *The meaning.*

HAuing ſhewed the meaning of this petition, *thy will be done*: now wee are to ſpeake of the condicion, which is in what maner we ſhould doe it. For the queſtion may be how we ſhould do gods will: the anſwere is, his will muſt bee done in earth as it is in heauen.

Heauen.) By heauen heere is meant

meant the ſoules of faithful men departed, & the elect Angels, *pſa.* 103.20. *Praiſe the Lord ye his angels that excel in ſtrength, that do his cõmandements in obeying the voyce of his word.*

Earth,) By earth is vnderſtood nothing but men on earth, becauſe all other creatures in their kind obey God: onely man he is rebellious & diſobediẽt. Thẽ the meaning is, let thy wil be don by vs mẽ on earth, as the angels & ſain. departed do thy wil in heuẽ *Qu.* Do we here deſire to do the will of God in that perfection it is done by angels? muſt we be as perfit as they? *A.* the words here vſed (*in earth as it &c.*) do not ſignify an equality, as thogh our obediẽce ſhuld in this life be in the ſame degree of perfectiõ with an

gels; but a ſimilitude or the like maner of obeying; it may be ſaid, in what manner doe the Angels obey God? *Anſwere.* They do the will of God willingly, ſpeedelie, and faithfully: and this is ſignified in that they are ſaide in the ſcriptures to bee winged and to ſtand continually beholding the face of our heauenly father. And this is the maner in which wee deſire to performe Gods wil.

2 *The wants to be bewailed*

WE are here admoniſhed to be diſpleaſed with our ſelues for our imperfect obedience to God & for our hipocriſy, priuy pride, preſumption, deadnes of ſpirit, & many other wants which breake out when wee are in doing gods wil. There is no ſeruant of God, but hath wants in his beſt works

ſo

ſo we muſt vnderſtand, *Paul. Ro.* 7 18. he ſaith aſmuch as if he could begin a good thing, but not perfect it, & go thorow ſtitch, as we ſay. When the godly doe good works, as hear, ſpeak gods word, pray, praiſe God, &c. they perform things acceptable to God: but in theſe actiõs they find matter of mourning; namely, the imperfection of the work: therfore, *Dauid* praieth *Pſal.* 143. 2. *enter not into iudgment with thy ſeruant*, and heere wee may ſee how far wide the church of *Rome* is, that holdeth good works to be any waie meritorious, that bee euery waie imperfit. If the mẽ of that church had grace, they might ſe that the corruptions of the fleſhe were as gyues & fetters about their legs, that when they would faine run

the waies of gods commaundements, they are constrained to halt down right, & to traile their loines after them.

3 Grace to be desired.

THe grace here to be desired, is sincerity of hart in doing gods will, so as wee may keepe a good conscience before God & men. *Act. 24. 16. And for this cause I indeuour alwaies to haue a cleere conscience towards God and towards men.* This must wee hunger after, and pray for: seeing it is not sufficient to absteine from euill, but also to doe good, and in dooing good, striue to come to perfection.

Giue vs this day our dailie bread.

1 *Coherence.*

THus much of the 3. first petitions which concern God: now follow the other 3. which concern our selues In which order we learn to pray for those things which concern God absolutely: and for those things which concern our selues not absolutely, but so far forth as they shall make for gods glorie, the building of his kingdom, & the doing of his will.

But how depends this petition on the former? In the first wee were taught to praye, that Gods name might be hallowed: which is done when God raigns in our hearts, and his wil is done. Now further his wil is obeied in three thinges: first by depending

on his prouidence for the things of this life; Secondly by depending on his mercie for the pardon of sinne: Thirdly, by depending on his power and might, in resisting temptations. And thus gods will is obeyed.

2 *The meaning.*

BRead.) By this one meanes of sustaining our bodies & temporarie liues, all other meanes are vnderstood: as meat, drinke, cloathing, health, libertie, peace, &c. *Genes.* 3. 19. *Thou shalt eat thy bread*, vz. *get thy liuing in the sweat of thy browes.*

Out of this we learn 2. instructiõs; for why doth the lord teach vs to craue onely bread, and not meat & other dainties? It is for 2.

cauſes: the firſt is, that we might heereby learn frugalitie and moderation in our diet, apparell, houſes; and bee content if wee haue no more but bread, ſeeing we deſire no more. We muſt not with the Iſraelites murmure becauſe they hadde nothing but Manna.

Queſtion. Muſt wee vſe Gods creatures onely for neceſſitie? *Anſwere.* wee may vſe them not onely for neceſſitie but alſo for honeſt delight and pleaſure, Pſa. 104. ver. 15. *God giues wine to make glad the heart of man: and oyle to make his face ſhine.* And Iohn. 12. verſe 3. Our Sauiour Chriſt allowed of the fact of Mary which tooke a pound of ointment of Spikenard verie coſtly and annointed his verie feete, ſo that all

the

the houſe was filled with the ſmell; though Iudas did eſteeme it waſt. But yet if the Lord ſhall grant but bread, that is ſo much as ſhall but hold bodie and ſoule togither, we muſt be cõtent therwith. 1. Tim. 6 verſe 8. *Therefore when we haue food and raiment, let vs be therewith content.* This contentation was in Iacob. Gen. 28. verſe 20.

A ſecond cauſe is to teach vs that there is a particuler prouidence. All men confeſſe that there is a generall prouidence of God ouer all things, but here we muſt acknowledge an other more ſpeciall, euen in the leaſt thinges that be: becauſe euerie morſell of bread which wee eat, would no more nouriſh vs then a peece of earth or a ſtone, vn-

leſſe

leſſe God gaue his bleſſing vnto it.

(*Daily*) The word in the originall is thus muche in effect, *Bread vnto our eſſence or ſubſtances:* then the meaning is, giue vs ſuch bread from day to day as maie nouriſh our ſubſtances. Thus praieth Agur. Pro. 30. verſ 8. *Feed me with foode conuenient for mee.* Some there are whiche put an Angelicall perfection in faſting: but wee are taught in ſcriptures, that as aboue all thinges wee are to ſeeke for life eternall, ſo wee muſt in this life ſuſtaine & maintaine our naturall bodies ſo long as we liue in this worlde. Faſting in it ſelfe as it is abſtinence, is no part of Gods worſhip, but in it own nature, a thing indifferent: and therefore it is to be vſed ſo

farre,

farre forth as it ſhall further vs in praier and no further. For ſeeing wee are taught to pray for ſuche food as ſhall preſerue nature and maintaine the vitall bloud, wee muſt not vſe faſting to the hinderance or deſtruction of nature.

(*Our bread.*) 1. *Queſtion.* How is bread ours? 1. Cor. 3. 22. *Ye are Chriſtes and all thinges are yours.* So then by meanes of Chriſt, bread is called ours. For God hauing giuen Chriſt to vs, doth in him and by him giue al things els to vs. 2. *Queſtion.* How may I know that the thinges I enioy are mine by Chriſt, and that I doe not vſurpe them? *Anſwere.* 1. Tim. 4. verſe 4. Paule ſaith that the creatures of God are good, and that the vſe of them is ſanctified

fied to vs by the word & praier. Then if wee haue the worde of God to tel vs that we may enioy and vſe them: and alſo if wee praie to God for the right and pure vſe of them, We are no vſurpers, but indeed right owners of them. 3. *Queſtion.* If the creatures muſt bee made ours by Chriſt, howe comes it to paſſe that the vngodly haue ſuche aboundance of them? *Anſwer.* We loſt the title and intereſt of the creatures in *Adam*: yet God of his mercie beſtowes *temporarie* bleſſings vpon the vniuſt aſwell as vpon the iuſt: but for all that, vnleſſe they be in Chriſt, & hold the title of them by him, they ſhall in the ende turne to their greater condemnation.

And where as wee call it *Our bread,*

bread, we learne that euery man must liue of his own calling, and his own goods. Here also is condēned all oppression, stealing, lying, cogging, and other such deceitfull means to get wealth and goods. Many thinke it no sin to prouide for their families in such order, but in saying this petition they pray against themselues. 2. Thess. 3.10. *He which laboureth not, let him not eate.* Ephes. 4. 28. *He which stole, let him steal no more, but rather labour with his hands the thing that good is.*

(This day) We say not heere this weeke, this month, this age but this day, what meanes this? may we not prouide for the time to come? *Answere.* It is lawfull; yea a man is bound in good maner to prouide for time to come.

Act. 11.

Act.11.28. The apoſtles prouide for the Church in *Iudea* agaynſt the time of dearth ſpoken of by *Agabus*. And *Ioſeph* in Egypt in the yeares of plentie ſtored vp againſt the years of famin. Wherfore in theſe words our ſauior his meaning is only to condemne all diſtruſtfull care, & to teach vs to reſt on his fatherly goodnes frō day to day in euery ſeaſon: this is noted vnto vs. *Num.*11. Wher the *Iſraelits* wer cōmanded to gather no more Manna, thē wold ſerue for one day, & if they did, it putrified. Wherby God taught thē to reſt on his prouidēce euery particuler day, & not on the means. (*Giue vs*) Not me. This ſerues to teache vs that a man muſt not only regard himſelfe, but alſo be mindfull of others. For a

man

a man that hath wealth is made a ſteward to diſtribute his goods to the poore and the good of Gods Church. True loue ſeekes not her owne thinges; the branches of the vine are loden with cluſters of grapes, not for themſelues but for others: the candle ſpendes it ſelfe to giue others light.

(*Giue*) if bread be ours, Wherfore are we to ask it? it may ſeem needleſſe. *Anſwere*. Not ſo for heereby wee are taught verie worthie leſſons. 1. Firſt thoſe that are in pouertie, are taught to waite on God, who is the fountaine and the giuer of all bleſſings. Men vſually driuen to this eſtate, vſe euill meanes, as robbing, deceiuing, conſulting with wiſards, &c. 2. Againe here we

learne,

learne, that though a man had al the wealth in the world, al is nothing without Gods blessing. *Question.* The rich need not say, Giue vs &c. for they haue abundance alreadie, and what neede they aske that which they haue? *Answere.* Let a man be neuer so rich, and want nothing that can be desired, yet if he want Gods blessing, in effect hee wantes all. Wherefore euen kinges and the greatest personages that bee, are as much bound to vse this petition as the poorest. *Gods blessing is riches saith* Salomon. Pro. 10. 22. Thou maiest eate and not haue inough, bee clothed and not warme, earne wages and put it in a broken bagge. Hag. 1. vers. 6. If God do not blesse thee. This blessing of GOD is called the

staffe of bread. Esay. 3. 1. In bread there bee two thinges, the substance, & the vertue from Gods blessing: this second, that is, the power of nourishing is the staffe of bread. For take awaie from an aged man his staffe and he falls, and so take away Gods blessing from bread, it becomes vnprofitable, and ceaseth to nourishe. Lastly heere wee see that all labor and toile taken in anie kinde of calling is nothing, and availes not vnlesse God still giue his blessing. Psal. 127. 1.

3. The wantes to be bewailed.

OVr corruptiõs agaynst this petitiõ are two especiallie. 1. Coueteousnesse, a vice which is naturally engraffed in euerie mans

heart;

heart; it is when a man is not content with his present estate. This desire is vnsatiable, for men woulde be euer hauing of more. Wherefore hee whiche shall vse this petition must bee greeued for this sinne, and pray with *Dauid.* Psal. 119. 36: *Incline my heart to thy commandements, and not to couetousnesse.* And he must sorrow not so muche for the act of this sinne as for the corruption of nature in this behalfe. Couetous people will plead that they are free from this vice, but marke mens lifes, and we shall see that this is a common disease, in the most as it is noted. Psal. 4. vers. 6. *Who will shewe us any good?* This then is a common sinne that we are taught to mourne for.

2. The second want is our

diffidence & distrustfulnesse, for the thinges of this life. Men also will shift this off and say, they would be sorrie to distrust God. But if wee looke to our corrupt nature, man is wonderfull prone to this sin, for being in prosperitie, we are not troubled: but if once we be pressed with aduersitie, then we houle and weep and as Paule saith, 1. Tim. 6. ver. 10. *Men pearce themselues thorow with many sorrowes.* If anie shall lose a part of his goodes, what then doth he? streight he goes out to the wise man: is this to beleeue in God? No it is to distrust God and beleeue the deuill.

4. *Graces to be desired.*

THe grace to be desired is a readinesse in all estates to rest

on

on Gods prouidence, whatsoeuer fall out. Psalm. 37.5. *Commit thy way to the Lord and trust in him, and he shall bring it to passe.* Pro. 16. 3. *Commit or role thy workes vppon the Lord and thy thoughtes shall be directed:* Whereby we are admoshed to take paines in our callings to get meate and drink, &c. If the Lord blesse not our labor we must be content: if hee doe, we must giue him thankes. Now for this cause wee are further to praie to God that hee woulde open our eies, and by his spirite teach vs in all his good creatures to see his prouidence, and when meanes faile and are contrarie, then also to beleeue the same.

5. Errors confuted.

1. PApistes teache that men by

workes of grace may merite life eternall, and increase of iustification in this life. But howe can this be? for here we see that euerie bit of bread which we eate, is the free gift of God without any merite of ours. Now, if we cannot merite a peece of bread, what madnesse is it to thinke that wee can merite life euerlasting?

2. They also are deceiued who thinke, that anie thing comes by meere chance or fortune without Gods prouidence. Indeede in respect of men who know not the causes of things, many chances there are: but so, as that they are ordered and come to passe by Gods prouidence. Luk 10.31. *By chance there came downe a certaine priest that way.*

Forgiue vs our debts.

1. Cohærence.

THis is the fift petition and the ſecond of thoſe which do concerne our ſelues: in the former we craued temporall bleſſinges, in this and the next which followeth, wee craue ſpirituall bleſſings. Where wee may note, that ſeeing there be two petitions, which concern ſpirituall things, and but one for temporall; that the care for our ſoules muſt be double, to the care for our bodies. In the world men care for their bodies, their heartes are ſet for wealth & promotion: they can be content to heare the worde on the Sabboth, yet neither then, nor in the weeke day doe they lay it vp

in their heartes, and practise it, which argues that they haue litle or no care for their soules.

Question. VVhat is the cause that first we craue things for the bodie, and in the second place, those which concern the soule?

Answere. The order of the holie Ghost in these petitions is wonderfull: for the Lorde considers the dulnesse and backwardnesse of mens natures: therefore he trains them vp, & draws them on by litle, euē as a schoolmaster doth his yong scholers: proposing vnto thē som elements and principles, and so carrying them to higher points. For the former petition is a steppe or degree to these two following. He that will rest on Gods mercie for the pardon of hys sinnes, must

first

firſt of all reſt on Gods prouidence for this life, and he that cannot put his affiance in God for the prouiſion of meate and drinke, how ſhal he truſt in gods mercie for the ſaluation of his ſoule? Here we may ſee the faith of worldlings: they ſay that God is mercifull, and that they beleue in Chriſt: vvhich hovv can it be true? Seeing in leſſer matters, as meate and drinke, they diſtruſt God, as appeares by their couetouſnes.

2 *The meaning.*

DEbts) By debts ſins are ment, ſo it is in Luke 11.4. and they are ſo called, becauſe of the reſemblance betvveene them. For euen as a debt doth bind a man, either to make ſatisfaction, or els

to

to goe to priſon: ſo our ſinnes bindes vs either to ſatisfie Gods iuſtice, or els to ſuffer eternall damnation.

Forgiue.) To forgiue ſinne, is to couer it, or not to impute it. *Pſal.* 32. 1. And this is done when God is content of his mercie to accept the death and paſſion of Chriſt as a ſufficient paiment & ranſome for mans ſinnes: and ſo to eſteeme them as no ſinnes. And here vnder this one benefit, al the reſt of the ſame kind are vnderſtood, as iuſtification, ſanctification, redemption, glorification &c.

3 *The vſes of the words.*

1 HEre we may learne manie leſſons: the firſt is, that ſeing

ing

ing wee muſt praie thus, *Lorde forgiue &c.* We muſt holde, that there is no ſatisfaction to Gods iuſtice for ſin by our workes, no not in temporary punishments: but that the dooing away of our ſins is of gods meere ſauour: for to forgiue and to ſatisfie be contrary: wherfore the doctrin of humaine ſatisfactions, taught in the church of *Rome* is vile & diueliſh.

2 Secondly, we are taught thus to praie continuallie frō daie to daie: vvhere wee note the great patience & long ſuffering of god in that wee offending daily, yet he ſuffers and forbeares ſtill and doth not power out his confuſion vpon vs. This teacheth vs like patience towards our brethren: we cānot put vp the leſt iniury & forbear but on day, yet we deſire

that God woulde forgiue vs all our liues long.

3 Againe vvee may obſerue, that there is no perfect ſanctification in this life, ſeeing we muſt euerie daie, to the end craue the pardon of our ſinnes. Therefore wicked is the opinion of the Catharists or Puritans, vvhich hold that men may be without ſin in this life.

4 And vvhen vve ſay *forgiue*, not me but *vs*: we ar put in mind to pray, not onlie for the pardon of our ovvne ſinnes, but likewiſe for our bretheren and enemies. *Iam.5.17. Confeſſe one to another, & pray one for another: for the praier of the righteous auaileth much, if it bee feruent.* And as ſome thinke, the praier of Steeuen vvas a meanes of the conuerſion of Saule.

5 Alſo

5 Also wee note that before praier for pardon of sinne, must go a confession of sin: for whereas we say, *forgiue our dets*, we confesse before God, that we are flat banckrouts, and not able to discharge the least of our sins: this appeares 1 Ioh. 1.9. *if wee confesse our sins, he is faithfull to forgiue vs:* And it was practised by Dauid, Psal. 51. & 32.5. The manner of making confession is this; knowen sinnes, and those which trouble the conscience are to be confessed particularlie: but vnknowe sinnes generallie, *Psal.* 19.12.

6 Lastlie, hence it is manifest, that there is no iustification by workes. Our sinnes are debts: & so also are all workes of the law. Now, how canne anie man discharge one debt by another?

4 *Wants to be bewailed.*

THe wãts to be bewailed ar the burden of our sinnes, and the corruptions of our natures, and the vvickednes of our liues, and the sinnes of our youth, and of our olde age. *Psal.* 40. 12. *My sins haue taken such holde vpon me, that I am not able to looke vppe, they are more in number then the heyrs of my head: therefore mine heart hath failed me.* Thus with *Dauid* vve are to trauell and groane vnder this burden: but this griefe for sinne, is a rare thing in the vvorld. Men canne mourne bitterlie for the things of this life, but their sins neuer trouble them. And further, this sorrow must be for sin, because it is sinne, though there were

were neither hell nor deuill, nor conſcience to accuſe, nor iudge to reuenge.

5 The grace to be deſired.

THe grace which we muſt deſire is the *ſpirite of grace and deprecations*. Zacha. 12. 10. It is that vvorke of the ſpirit, whereby we are inabled to cal to God for the pardon of our ſinnes. A man hauing offended the lawes of a Prince, and being in daunger of death, wil neuer reſt or be at quiet till hee haue gotten a pardon: euen ſo they which feele and ſee their ſinnes, hauing this ſpirite are ſo mooued, that they can neuer bee at reſt, till in praier they bee eaſed of their ſinnes. A man may grount, babble and ſpeake

manie

manie words, but he shall neuer praie effectuallie, before he haue this spirite of praier to make him crie *Abba Father*. For worldlie commodities all canne pray: but learne to pray for the vvant of Christ.

As we forgiue our debts.

1 *Coherence.*

THese words be a part of the fift petition, for it is put downe vvith a condition. Forgiue vs as vve forgiue others: and these words depend on the former as the reason therof, and it is taken from the comparison of the lesse to the greater, thus: if wee vvho haue but a sparke of mercie doe forgiue others: then do thou, vvho art the foun-

fountaine of mercie forgiue vs: but we forgiue others, therefore do thou forgiue vs. Thus Luk. 11 4. hath it, *Forgiue vs our sinnes, for euen wee forgiue.* The Papistes gather a contrarie doctrine: they say forgiue vs as wee forgiue, making our forgiuing a cause, for which God is moued to forgiue vs. But wee are to know that our forgiuing is no cause, but a signe that God will forgiue vs.

2 *The meaning.*

1 *Question.* Whether is a man bounde to forgiue all debts. *Answer* The worde *debt*, in this place is not vnderstoode of debt that is ciuill, and comes by lawfull bargening, but of hurts and dammages which are done vnto vs in our bodies, goods, or

good name. As for the former ciuill dets, a man may exact thē, so he do it with shewing of mercy.

2 *Question.* Howe maie anie man forgiue trespasses, seeing God onelie forgiues sin? *Answer.* In euery trespasse which anie do to their neighbours, there bee two offences, one to God, another to man. In the first respect it is called a sinne, which God onlie forgiues: in the other respect it is called an iniurie or damage, & so man maie forgiue it. When a man is robbed, the law is broken by stealing, and the iniurie that is done is against a man that hath his goods stolne. This iniurie as it is an iniurie a man may forgiue: but as it is a sin, hee cannot, but god onelie.

3 *Quest.* Whether may a man

aright praie this petition, and yet sue him at the lawe, who hath iniured him. *An.* yea, for a man may in an holy maner sue another for an iniurie: & as a souldier in lawfull war maie kill his enemie, and yet loue him: so maie a man forgiue an iniurie, and yet seeke in a christian maner the remedie: but in doing of this we must obserue fiue things. 1. we are to take heed of al priuat reuenge & inward hatred, which if we cõceiue, we do not forgiue. 2. we must take heed of offence, & haue care that our doings be not scandelous to the church. 3. Our sutes must be takẽ in hãd to maintain godly peace; for if al iniuries wer put vp there wold be no ciuil state or gouernment. 4. It must be, that the party offending may be chastised, and

he brought to repentance for his fault: for if many men were not repressed they wold grow worse 5. law must be the last remedy, as Phisitions vse desperat remedies when weaker wil not serue, euen so must wee vse lawe, as the last meanes when all other faile. The dealing of the world in this case is no example for vs to followe. For through rage & stomak they wil abide no priuate agreement, and therefore they vse the law in the first place, so did the Corinthians, but what saith *Paul* 1. *Cor.* 6. 7. *It is vtterlie a fault among*. But if the law be vsed aright, a Christian may sue at law and loue the party sued: for there is difference betweene dealing against a man before a Magistrate, and the dealing of one priuate man with an

other.

other. For priuat dealing is commonlie reuenge, and therefore vnlawfull.

3 *The vse.*

THe vse of this clause is verie profitable, for it shewes vs a liuely signe, whereby our consciences may be assured of the pardon of our sins. Indeed many vse these wordes long and often, yet find no assurance of pardon, and the cause is, because they haue no desire of gods mercy, nor willingnes to forgiue men: which if they had, then the forgiuenes of their sins should herby be sealed vnto them. Wherefore if anye woulde bee perswaded of Gods mercy in this point, let them discend into their owne soules, and search them narowly, if they can

find their hearts as ready to forgiue, as they are ready to desire forgiuenes at gods hād, thē they may assure thēselues of gods mercie in Christ, as we are taught by our Sauiour Christ, *Mat.5.7. Blessed are the mercifull for they shall obteine mercy.* Consider these comparisons. A man walking vnder a wal in a cold sunny day, is heated of the wall which first receiued heat from the sunne. So he that sheweth mercy to others, hath first receiued mercy from God. Also take a peece of wax, and put to a seal, it leaueth an impression or marke like it selfe in the wax: which when a man looks on, he doth certainly knowe that there hath bin a seale, the print wherof is left behinde. Euen so it is in euery one that hath readines to

forgiue others: by it a christian may easilie know that God hath sealed to him the forgiuenes of his sins, euen in his heart: therefore let mẽ look into their harts whether they haue any affection to forgiue others, for that is as it were the print in their hearts of gods mercie towards them.

Many there are which pray for pardon at gods hand: but they cannot brooke it, that they shuld forgiue their neighbours. Herevpon come these sayings, I may forgiue him but I will not forget him: he may come in my Paternoster, but hee shall not come in my creed. Beholde the deuils logicke, which makes malice to be charitie. Blind people plaie vvith the Lords praier, as the flie doth with the cãdle til she be burnt, for

the more they pray theſe words, the more they cal for vengeance againſt themſelues. Iam. 2.13.

Lead vs not into temptation but deliuer vs from euill.

1 *The Coherence.*

IT might ſeeme to ſome, that this petition is ſuperfluous, for what need he care for temptations, that hath the pardon of his ſinnes? but our ſauiour did not teach vs thus to pray without ſpeciall reaſon. 1. Becauſe forgiuenes of ſins, and wonderfull temptations be inſeperable companions in this life; which thing we find to be true, both in gods word, & in chriſtiã expetiẽce: ther is no man in this world

world so beaten, & buffeted with tẽptations as the penitent sinner that cries moste bitterly for the pardon of his sinnes. This is the estate, that few men in the world are acquainted with. For they are neuer troubled with temptation, but liue in all peace and quietnesse both in bodie and soule. Luke 11. vers. 21. When *the strong man armed keepes his hold, the thinges that hee possesseth are in peace.* Euen so the wicked of the world being possessed of Satan, are not a whit molested by hym with anie temptations: Neither neede he, seeing he hath them at commandement to do what hee will. But when a man once beginnes to make conscience of sinne, and to sue vnto the Lord for pardon of his offences: and

still

still continues in dislike of sinne and Sathan: then the ennemie bestirres him, and vseth all meanes to bring that man to famine: hee offereth all maner of temptations to molest him, and neuer affoord this poore sinner anie rest. Heereupon, hee for feare of being ouercome, continually must pray vnto the Lord that hee may not be ledde into temptation.

Heere some christian conscience may reason thus. No man is so troubled with sin and satan as I. Therfore I am not in Gods fauour but am a plain cast away. *Answere.* If pardon of sin & temptations goe together all is contrarie. If thou hadst no griefe for sinne, no buffetings of thine ennemies the flesh, the worlde,

and

and the deuill, thou couldst not be in Gods fauour but vnder the power of Satan; Now this great measure of the ſpirituall temptations is a ſigne rather of Gods loue. For whom God loues, the deuill hates, and where God workes in loue the diuell works in malice.

2 Secondly this petition is ioyned with the former to teach vs, that as we muſt be carefull to pray for pardon of ſinnes paſt: ſo alſo we muſt indeuour to preuent ſinnes to come: wee muſt not fall againe into our old ſins, neither muſt wee be ouertaken with new ſinnes.

2. *Meaning.*

Theſe words be but all one petition: which hath two parts,

the

the latter being a declaration of the former. Lead vs not into temptation, howe is that done? by deliuering vs from euill.

(*Temptation*) Temptation is nothing els, but the intiſement of the ſoule or heart either by the corruption of mans nature, or the allurements of the world or the deuill, to anie ſin. Iam. 1. verſe 13. *God tempts no man.* That is, God moues no man to ſinne.

(*Lead vs not*) Or carrie vs not into temptation, to be ledde, is to bee ouercome of the temptation when it preuailes and gettes the victory. Then the meaning is this. When wee are moued or intiſed to ſin, Lord keepe vs that wee be not ouercome: and giue thou an iſſue with the temptation.

Queſt.

Queſt. God is iuſt and cannot ſin: but if he lead mẽ into temptation, ſhall he not be the author of ſinne? *Anſwere.* Indeed manie fearing to charge God with ſinne, read the words thus, *ſuffer vs not to be led.* But the text is verie plaine, *leade or carrie vs not.* And the ſcriptures elſwhere vſe the like phraſes of God. Exod. 7. verſe 3. God is ſaide to *harden Pharaos heart.* 2. Sam. 24. 1. The Lord *moued Dauid to number the people.* 2. Theſſ. 2. verſ. 11. *God ſends ſtrong deluſions that men might beleeue lies.* Theſe and ſuch like places haue a worthy meaning, thus to be gathered. There is no action of man or of the deuill abſolutely euil: but although in ſome reſpectes it be euill, yet in ſome other it is good: for wee are not

Thus

to thinke that as there is a maine good, ſo alſo there is a main euil. thus then, temptation being an action, it is not in euerie reſpect euil: but in ſome good in ſome euil. And ſo far forth as it is good, the Lord workes it: but as it is euill hee doth not worke it, but willingly permits it to be done by him and Sathan.

1. And there be foure reſpects in which God may be a worker in temptations, and yet be free from ſinne. 1. Firſt hee tempteth by offering occaſions and obiectes to trie whether a man will ſinne or not. A maiſter ſuſpecting his ſeruaunt, whiche in word profeſſeth fidelitie, layes a purſe of money in hys waie to trie if hee will ſteale it: which if hee ſteale, he hath found by watching

watching him, a ſecret theefe, and ſo hath layd him open for deceiuing anie more: Nowe, this trying of him is no ſinne though hee ſinne in ſtealing. In the ſame maner tempteth God his owne ſeruants to proue and trie them. Deut. 13. verſe 3. *Thou ſhalt not harken vnto the wordes of the Prophet or dreamer of dreames: for the lord your God proueth you to knowe whether yee loue the lord your God with all your heart.*

2. Secondly God leades into temptation by withdrawing hys grace. Neyther can this be a ſinne in God: becauſe hee is bound to no man to giue him grace. And heere is a difference betweene the tempting of GOD and Sathan. God holdes backe grace when hee temptes

temptes, the deuill suggestes euill motions.

3. Euery action so far foorth as it is an action is good, and of God. Act. 17. 28. *In him wee liue, moue, and haue our being.* Therfore God is a worker in temptations, so far foorth as they are actions. One man killes another: the verie mouing of the bodie in the doing of this villanie is of God: but the wickednes of the action is from man and the deuill. Againe, a man rides vpon a lame horse and stirres him: the rider is the cause of the motion, but the horse himselfe of the halting motion. So God is the authour of euerie action, but not of the euill of the action.

4. The fourth waie is in regard of the end. God tempts his

seruants

seruantes, onely to correct and humble them for their sins, and to trie howe they will abide the crosse, and to moue them the more to loue him. Deu. 8. 2. God afflictes the children of Israel, *to trie them whether they would keepe his commandements.* 2. Chron. 32. verse 31. *He trieth Hezekiah to see what was in his heart.* The deuils end in tempting is only to bring the partie to destruction. Thus we need not fot to say that God in some respectes doth leade hys seruantes into temptations.

(Deliuer vs from euill) that is, free vs from the power of the flesh the deuill and the worlde. Some take euil in this place only for the deuill, but we may take it more largely for all spirituall enemies. 1. Iohn. 5. 19. *The whole*

world lieth in euil. vt. Vnder the power of sinne and Satan. These wordes (as I haue said) are a proofe and explanation of the former; for when a man is deliuered from euill, he is not led into temptation: the cause being taken awaie the effect ceaseth.

3. *The vses.*

1. HEnce we learn what a righteous God, Iehoua is, that can work an euill action, and yet be void of sinne.

2. Whereas wee say, *lead vs not. &c.* Wee note that the deuill in temptations can goe no further then God permits him.

3. Wee are not to pray that tẽptations be quite takẽ from vs or that we be wholly freed from them: but that they doe not o-

uercome vs. For it is the Lords will that his Church shoulde be tempted. Nay Dauid desired some kind of temptations. Ps. 26. 3. *Proue me O Lord.* And Iames said 1. *accompt it for exceeding ioy, when ye shall fall into diuers temptations.* Iam. 1. 2.

4. Note also that euery man by nature is the bondslaue of sin and Satan. For where is deliuerance, there was a bondage first. This confutes the Papistes who maintaine freewill: for wee are dead in him by nature as a man in a graue; and we must still pray thus till we be fullie deliuered.

4. *Wantes to be bemailed.*

The corruption, which in this petitiō we ought to mourn for

is the continual rebellion of our wicked natures; & our pronesse to yeeld vp our selues in euerie temptation to sinne and Satan. And the remnants of the olde bondage vnder Satan must bee greeuous and irkesome vnto vs, and we must bewaile it very bitterly. The Iewes in a bodily captiuitie, *weept when they remembred Sion*. Psal. 127. How much more should we weepe, when we feele the lawe of our members rebelling against the law of our minds and leading vs captiue to sinne.

3. *Graces to be desired.*

THe contrarie blessing to bee desired is that God woulde stablish vs by *his free spirit*. Psa. 51. 12. which is so called, because it

sets vs euerie day more & more at liberde out of the reach of sinne and Satan.

For thine is the kingdome, the power and glorie, for euer.

The Meaning.

THese words containe a reason of al the former petitions: wherby we are moued to craue things needfull at Gods hand. (*Thine is*) Earthly kings haue *kingdome, power, and glorie*, Dan. 2. ver. 37. Yet not from themselues; but from God, whose vicegerents they are on earth. Therfore to make a difference betweene Gods kingdom, power, and glorie, and those of earthly kinges, it is said thine is the kingdom &c.

that is God hath parted all these in himselfe, and from himselfe, and they from him.

(*The kingdom*) These words. 1. Chron. 29. are fully expounded: *Thine O Lord is greatnesse power & victorie and praise: for all that is in heauen and earth is thine: thine is the kingdome, and thou excellest as head ouer all.* The kingdome is said to be Gods, because he is absolute possessor and owner of al things that are, and also hath soueraigne rule ouer all things at his will. Now out of this first property of God, we may gather a strong motiue to induce vs to pray vnto him alone. For seeing all things are his both in heaue and earth whatsoeuer, therefore wee must come to him for the graces and blessings which wee desire.

(*The power*) Oftentimes earthly

princes

princes haue kingdomes, yet want power: but god hath kingdom, & power alſo: yea his power is infinite: & he can do all that he will and more then he will: as for thoſe things which come of impotencie, he cannot do them; for if he could, he ſhould not be omnipotent. And as he is omnipotent in himſelf, ſo all the power whiche any creature hath is from him alone. *Queſtion.* How can this bee, ſeeing the deuill hath power to ſinne, which is not from God? *Anſwer.* To ſin is no power, but rather a want of power: otherwiſe al the ſtrength & power that Satã hath is of god.

And from this ſecond propertie is taken another motiue to moue vs to pray vnto God. Becauſe all power being his, wee

can neuer do any of the thinges which we aske but by power receiued from him. (*Thine is the glorie.*) This third propertie of God, ariseth from the two former for seeing the title and interest in all thinges, and the power whereby they are disposed and gouerned is of God: therefore it followes that all glorie is his: yea in him is fulnesse of glorie, and the glory of the creature is all of him. To sinfull men *belongs nothing but shame and confusion.* Dan. 9. verse 7.

This 3. propertie ministreth a third motiue to induce men to pray vnto God alone. For seeing al glory by right is his: therefore we must inuocat his holy name, that in so doing, wee may giue him the glory due vnto him.

(For

For euer,) The words in the originall are, *for ages*. Nowe an age signifies the space of an hundred yeares: but heere it is taken for eternitie; becauſe eternitie is nothing but the multiplication of ages. And as eternitie is heere noted by ages: ſo on the contrarie we read, that eternitie is taken for a certaine and diſtinct time, *Ge.* 17. 8. God promiſeth *Abrahã* to giue him the land of Canaan *for an euerlaſting poſſeſſion*: that is, for a long ſeaſon. For els *Abrahams* ſeed ſhould inherite the land vntill this time, which it dooth not. Wherefore, as often the whole is put for the part, vz. eternitie for a certaine time: ſo here the part is put for the whol, an age for eternitie. This alſo makes a difference betweene

earth-

earthlie Princes and the mightie Iehouah. They haue kingdome, power, & glorie for a short time, but hee absolutely and for euer.

2. *The vses.*

1 HEre we learn in praier to abase our selues before god, & vtterly to deny al that is in vs. Kingdome, power, and glorie, is all his not ours: we are no better then rebels and traitors to him: if we haue any good thing, it is frō him, euen the grace whereby we pray. And hee that in praier will not confesse this, shall no more be hard, then the insolent begger that wil not acknowledg his wāt

2. Secondly, againe in praier wee learne, that we must be perswaded of two things, and build

vpon

vpon the gods power & will his power in that hee is able, his will in that he is carefull to performe our requestes, as it was noted in the preface: the first of these is set out in his kingdome and power. The second is noted in that glory is his. 2 Cor. 1.20. *For all the promises of God in him are yea, and in him Amen vnto the glorie of God.*

3 And hence we gather that prayer and thanks giuing must go together: for as in the six petitions wee made request to God, so in those words we giue him thanks & praise him. *Phil. 4.6. But in all things let your requests be shewed vnto God in prayer and supplication with thankesgiuing.* There is none but in want hee will bee readie to pray: but vvhen vve haue receiued, vvee are slacke in giuing of

thanks

thankes: but he which will pray aright, must ioine them both together. And the sum of all gods praise stands in these three points. 1. That he is an absolute King. 2. Secondlie, that he hath absolute power to rule all things. 3. That hauing power and a kingdome, hee hath glorie also; which appears in the holding of his kingdoome, and the shewing of his power in gouerning of it.

What so euer we aske, wee must refer it to gods glorie: this is the first thing which wee were taught to craue, and the last wee are to performe, because it is noted both in the beginning and in the end of the prayer.

Thus much of the vse of these words altogether: now let vs make vse of them particularlie.

Where-

Whereas we say, *thine is the kingdome*: Magistrats and rulers must know, that all the authoritie and rule which they haue is from the Lord: and therefore, they must remember to order themselues as gods Vice-gerents, vsing their power to bring men in subiection to Gods lawes: and referring all their callings to his glorie.

2 Where wee say, *Thine is the power*. We are admonished, when wee are to performe anie worke, as to do seruice to God, to walke in our callings, that we haue no power of our selues: and for this cause wee must aske power at Gods hands, that wee maie bee inabled to walke vprightlie before him, and do our duties.

3 In saying, *thine is the glorie*. Wee learne, that if wee would

haue

haue a good report and praise a-
mong men: wee must aboue all
things seek gods glory, not regar-
ding so much our own. If he giue
thee praise among men, giue him
thankes, if not, bee content: be-
cause all glorie is his.

Amen.

1 *The meaning.*

WE haue heard the preface,
& the petitions what they
are: nowe followeth the third
part, which is the assent or testi-
fication of faith required in prai-
er in this woorde *Amen*. And it
containes more then men at the
first would imagine: It signifies
certainlie, so be it, or it shall be so. 2.
Cor. 1. 20. it is often taken for a
bare

bare assent of the people, saying *Amen* to the Minister; but in this place it containes more: for euerie point in this praier is not onlie a direction for publique praier, but for priuate also, and must bee said as well of the Minister, as of the people. Nowe then, there being two principal things in praier: the first a desire of grace: the second faith, whereby wee beleeue that God will grant thinges desired. The first is expressed in the fixe petitions: the latter is set foorth in this worde *Amen*, carrying this sence in effect: As wee haue craued these things at thy handes O Lord, so wee doe beleeue that for Christs sake, in good time thou wilt graunt them to vs. Therfore, this part is more excellent then the

former, by how much our faith is more excelent then our desire. For in this woorde is contained the testification of our faith, whereas the petitions are onelie testifications of our desires. And as it is in the end, so also it is the seal of our praiers to make them authenticall, and it is to be vsed, (as I take it) not only for this end to answere the Minister, but also to testifie our faith for the things desired.

Grace to be desired.

HEreby wee are taught, vvhat grace we are to shew in praier. VVee must labour to giue assent to Gods promise; when we praie, & striue against doubting and vnbeliefe, *Marke 9.11. Lord,*

I beleeue, Lord helpe mine vnbeliefe.
Psal. 42. 11. Why art thou cast downe my soule and why art thou disquieted in me? wait on God.

Many there are that wil stand vpon the strength of their faith, & plead for themselues that they neuer doubted, but they are far wider for true faith being imperfect, is alwais accompanied with doubting more or lesse. Wherefore the hart which feels no douting, is not filled with faith, but with presumption. As for them which are molested with doubtings, and complaine of them, they haue lesse cause to feare, for as fire & water do neuer striue til they meet: no more doth doubting and vnbeliefe, til faith come into a man.

To conclude, we see what an

excelent work praier is, in which two most excellent graces of a Christian man be shewed forth, hungering after mercie & faith: this might mouemen to learne to pray, praier being the exercise of grace.

Of the vse of the Lordes Praier.

THe principal vse of the Lords praier is to direct gods church in making their praiers in all places, at all times, and vpon all occasions, though their praiers should be innumerable: and vnles they be framed after this, they cannot be right.

In the vsing of it for direction there be three things required. The first is the knowledge of the Lordes praier, and all the parts thereof. He that would pray, by

it must vnderstand the meaning thereof, the wants therein to be bewailed, & the graces to be desired, for which end it hath bene expounded. 2. Knowing this, ther is in the second place required thus much skill, that he be able to refer euery want and grace to one of the 6. petitions: for example, feeling in himself pride of hart, hee must be able to say, this is a want in the 1. petition; & feeling a rebellion and sloynes in doing gods commandement, he must be able to say, this is a sin to be praied against in the 3 petitiō. Thus, euery want he must refer to his proper head; again, he must refer euery grace to be desired to on of the 6. petitions; as strength in temptation to the sixt; assiance in Gods pronidence to the

fourth, knowledge of God to the first &c. and so in the rest. 3. In the third place, hee must before he pray, consider what bee his wants & imperfections which must trouble him, as also the graces which he wold obtaine; then for the helping of his memory, he must go to the petitions, & he must set those thinges first in his minde, which doe concerne the first petition, & those which concerne the 2. petition, must haue the second place in his mind, & so hee must proceede in order as hee shall haue occasion. Thus a man keeping in minde the order of the petitions as they stand, shall be able by referring euerie grace and want to his proper head, to make a distinct prayer: and to vse it as time, place, and other occasions

casions shall moouе him.

Question. Must we of necessity followe all the petitions in conceiuing a praier? *Answer.* No, but only those which do principally belong to the time, place, & occasion, as *Dauid* maketh a praier, *Psal.* 119. 19. and all the points of it may bee referred to the third and last petitions.

Againe, a Christian man may make an excellent confession of his sins by this praier, if he shall keeping the order of the petitions confesse and bewaile the sins which euery petitiō requires vs to pray against. And it serues to make a thanksgiuing to God: Thus let a man remember all the graces which hee hath receiued from God: let him then referre them to the petitions, and giue

thanks to God after the order of them, turning euery petition into a thanksgiuing.

Of the circumstances of Prayer.

Qu. 1. Whether a man is to vse a voice in praier? A. In publik praier it is requisite, that there be a voice: for the Min. is the mouth of the people, and to the praier which hee conceiues, they giue assent. For priuate praier, vsing of a voice is conuenient; yet so, as it may be done in silence: 1. the Lord gaue vs the voyce, as well as the hart to bleese him withall: *Psal.* 5. 9. 2. God created the tong as well as the hart, and so will be praised by both. 3. The voyce often stirs vp the hart: & again, the vehemency of affection doth often draw out a voice: the voice then in priuate praier is requisite, yet in some cases may be omitted, for it

is

is not absolutely necessary. *Moses* and *Anna* praied in silence.

Question 2. What gesture is to be vsed in praier? *Answer* The word doth not affoord any certain direction. Our Saviour and his disciples praied in diuers gestures: kneeling, standing, groueling, loking to heauen, loking down to the earth, sitting, lying, &c. *Luke* 22.41. *Acts* 7. God respects not the gesture, but the affection of the heart: yet two thinges must alwaies be in gesture; 1. that it be comelie. 2. That it doe fitly expresse the affection of the heart: as when we aske mercy to looke to heauen, when we bewaile our sinnes, to looke downward, &c.

Question 3. What place must we pray in? *An.* The place is set down, 1. *Tim.* 2.8 we may pray in al

places, of which there is no differ-
rence. Some will say that in the
time of the law, the tabernacle &
Temple were places for diuine
praier? *Ans.* The Temple and Ta-
bernacle were tipes of Christ &
his church, & the vnity of it: but
now, we hauing the thing it selfe
signified thereby, may pray in all
places. Our Sauior praied in the
wildernes, on the Mount, *Peter*
on the house top, *Paul* by the sea
shore: yet so that publique praye-
er must be vsed in publique pla-
ces, as churches, chapels, &c. not
because in them is more holines,
but for orders sake.

Quest. 4. What is the time ap-
pointed for praier? *Answere. Praie*
continually, 1. *Thes.* 5. 7. that is vpon
all occasions: or when a man be-
gins anie busines, whether it be

in

in worde or deede, *Col.* 3. 17. or as *Daniell*, who praied *thrise euerie daie*. Dan. 6. 11. or as Dauid who praied *at euening morning and noone-tide*. Psalm. 55. 18. and *seuen times a daie*. vz. Many. Ps. 119. 140. Thus we shall pray continually. Euery daie affoordes three especiall occasions. 1. The entrance to our callings in the morning. 2. The receiuing of Gods creatures at noone-tide. 3. the going to rest at night.

Of Gods hearing our praiers.

HItherto wee haue spoken of the making of praier to God: a worde or twaine of Gods hearing our praiers.

Question. How manie wayes doth God heare mens praiers? *Answere.* Two wares. The first in his mercie, when he grantes the

requests

requestes of suche as call vppon him in the feare of his name. Secondly he heares men's prayers in his wrath. Thus hee gaue the Israelites, quailes according to their desire. Psa. 78. 29. 30. 31. Thus often men curse themselues and wishe that they were dead: & accordingly they haue their wish.

Question. 2. Why doth God deferre to heare the praiers of his seruants? *Answere.* 1. to proue them by delaye. 2. to exercise their faith. 3. to make them acknowledge that the thinges which they receiue are Gods giftes, and not from themselues. 4. that graces quickly giuen might not be lightly esteemed. 5. that an hungring after grace might be sharpned & increased.

Question

Question. 3. After what maner doth God heare his ſeruantes praiers? *Anſwer.* two waies. Firſt by granting the thing whiche was asked according to his will. Secondly by denying the thing deſired, and by giuing ſomthing proportionall to it. Thus God denies temporall bleſſings, and in the roome thereof giues eternall in heuen. Thus he refuſeth to remoue the croſſe from hys ſeruants, and giues in ſtead therof ſtrength and patience. Chriſt praied that the cup might be remoued. It was not remoued, but he in his mãhood was inabled to beare the wrath of God. When Paul praied three times that the pricke in the fleſhe might be remoued, it was anſwered, my ſtrength is ſufficient for thee.

Paules

PAVLS PRAIERS.

Ephes. Cap. 1.

16. I cease not to giue thankes for you making mention of you in my praiers,
17. That the God of our Lord Iesus Christ, the father of glorie might giue vnto you the spirit of wisedome, and of reuelatiō, in the acknowledgement of him:
18. The eies of your mind being inlightened, that yee may knowe what the hope is of his calling, & what the riches are, of his glorious inheritance in the Saintes:
19. And what is the exceeding greatnesse of his power in vs that beleeue, according

to the working of his mighty power.

20. Whiche hee wrought in Christ, when hee raised him from the dead, and set him at his right hand in heauenly places.

Exposition.

IN this excellent praier wee are to marke two thinges: The first, to whome it is made, the second is the matter.

For the first, it is made to God the father, who is described by two titles. The first, The God of our Lord Iesus Christ, *namely as Christ is man: for as Christ is God he is equal with the father: The second*, the father of glorie, *that is a glorious father, and he is so called to distinguish him*

him from earthly fathers.

The matter of the praier standes on two principall pointes: First he asketh of God, the spirite of wisedome, whereby the seruantes of God are inabled to discerne out of the word, in euerie busineſſe which they take in hand, whether it be in worde or deede, what ought to be done, and what ought to be left vndone; as also the circumſtances, the time, place, maner of doing any thing.

Secondly he praieth for the ſpirit of reuelation, whereby the faithfull know their whol eſtate before God, reuealed vnto them according to the word: the thing it ſelfe being otherwiſe ſecret and hidden. 1. Cor. 2. 9. 10. 12. Further the worke of this ſpirite in the godly is twofold, the one concernes god himſelfe, the other the things of god.

The

The worke of the spirite of reuelation, which respecteth god himselfe is an acknowledgement of the father or of Christ. Now to acknowledge god the father, is not onely to know, and confesse that hee is a father of the faithfull, but also to be resolued in conscience that he is a father to me in perticular. Secondly that Christ is not onely in generall a Sauiour of the elect, but that he is in special my sauiour and redeemer.

The second worke of this spirite is an illumination of the eyes of the mind to see and knowe the thinges of god which he hath prepared for them that do beleeue: and they are two, the first is life eternall, which is described by fiue arguments. 1. it is the Ephesians hope, that is the thing hoped for in this life. 2. It is the hope of the calling of God: because in

preaching of the gospell is is offered, & we are called to wait for the same. 3. An inheritance, properlie to Christ, because he is the naturall sonne of God, and by him to all that shall beleeue. 4. the excellencie, because it is a rich & glorious inheritance. 5. Lastly it is made proper to the saints.

The second thing is the greatnes of the power of God, whereby sin is mortified, the corrupt nature renewed, and mightily strengthened in temptations. This power is set forth by two vrgumentes. The first is the subiects or persons in whom this power is made manifest, In them that beleeue. Because none can feele this, but they which apprehend Christ by faith. The second is the maner of manifesting this power in them, which is, according to the working of his mighty power, which he shewed

in

in Christ. And that was in three things 1. In putting all his enemies vnder his feete. verse, 22, 2. In raysing him from death. 3, In placing him at his right hand. Now therefore Paule praies that this woonderfull power of God whiche did shewe foorth it selfe in the head Christ, might likewise shewe it selfe in the members of Christ. 1, In treading Satan and sinne vnder their feete: Romanes 16, 20, 2, In raising them from sinne as out of a graue to holynesse of life. Thirdly in aduaunsing them in the tyme appoynted to the kingdome of glorie in heauen.

Ephes, 3,

14. FOr this cause I howe my knees vnto the father of

our Lord Iesus Christ.

15. Of whome is named the whole famelie in heauen and earth.

16. That hee woulde graunt you according to the riches of hys glorie, that yee may be strengthened by his spirite in the inner man.

17. That Christ may dwell in your heartes by faith:

18. That yebeing rooted, and grounded in loue, may bee able to comprehend with all saints, what is the bredth and length and depth and height,

19. And knowe the loue of Christ, which passeth knowledge, that yee may be filled with all fulnes of God.

20. Vnto him therefore that is able to doe exceeding abundantly, aboue all that we ask or think, according to the power that worketh in vs.

21. Be praise in the Churche by Christ Iesus, throughout all generations for euer, Amen.

The Exposition.

THese wordes containe two parties, a prayer, and a thankesgiuing. In the prayer these poynts are to bee marked. First, the gesture: I bowe my knees, whereby Paule signifies hys humble submission to God in prayer. Secondly, To whome hee prayes. To the father, who is described

by two titles: the first, the father of our Lorde Iesus Christ, and that by nature as hee is God, and as hee is man by personall vnion. The other title: Of whome the whole familie, which is in heauen and earth, is named: In which wordes is sette downe a description of the Churche; first it is a Famelie, because it is the companie of Gods elect children vnder the gouernement of one father: 1. Timothie 3, verse 15: It is called the house of God. Ephesians 2, verse 19. They that beleeue are said to be of the household of GOD: Secondly the partes of the Catholicke Churche are noted, namely the saintes in heauen departed, and saintes liuing on earth: Thirdly it is saide to bee named of the father of Christ, because as the father

of

of this ſamelie, ſo alſo this ſamelie is called by him: Geneſ: 6, verſe 2. Daniel 9, verſe 18. Thirdly the matter of the praier ſtandes of foure moſt worthie paintes.

The firſt is ſtrength to beare the croſſe and to reſiſt ſpirituall temptations verſe 16, where this ſtrength is ſet out by diuerſe argumentes: Firſt, that it is the meere gift of God, that he would graunt you: Secondly the cauſe of ſtrength, by hys ſpirite: Thirdly the ſubiect or place where this ſtrength muſt be, in the inner man: that is in the whole man, ſo farre foorth as hee is renewed by grace: Epheſ, 9, 24. The ſeſond is the dwelling of Chriſt in their heartes by faith: Faith is when a man being ſeriouſly humbled for his ſinnes, is further in conſcience perſwaded, and reſolued of the pardon

of them & of reconciliation to god. Now where this perswasion is indeed, there followes necessarily Christes dwelling in the heart, which standes in two thinges; the first is the ruling and ordering of the thoughts, affections and desires of the heart according to his will, as a maister rules in his house: the second is the continuance of his rule. For hee cannot bee said to dwell in a place, who rules in it but for a daie.

The third is the knowledge and the acknowledgement of the infinite greatnesse of gods loue in Christ, an effect of the former. verse 18. 19. the wordes are thus explaned: Rooted and grounded. Heere the loue of god wherewith hee loues the elect, is as a roote & foundation of all Gods benefites, election, vocation, iustification & glorification: Men are rooted

tled and grounded in loue, when gods spirit assures their harts of gods loue, and doth giue them some inward sense & feeling of it. For then they are as it were sensiblie put into the roote, and laid on the foundation. With al saints. Paul desires this benefite, not onely to the Ephes. but also for all the faithfull with them. What is the length, the bredth. Here is a speech borrowed from geomitritians, and it signifies the absolute greatnes or infinitenesse of gods loue, and that it is like a worlde, whiche for length, bredth, height and depth is endlesse. Heere note the order of receiuing grace. First, Christ dwelles in the heart by faith. 2. then comes a sense and feeling of gods loue as it were by certaine droppes thereof: thirdly, after this, ariseth a plentifull knowledge, and apprehension

of

of Gods loue, and as it were the powring out of a sea into a mans hart that for greatnes hath neither bot tome nor banke. And knowe the loue of Christ, these wordes (as I take it) are an exposition of the former, for to comprehende the loue of God is nothing els but to knowe the loue of Christ: considering that all whome the father loueth, hee loueth them in Christ: Whiche passeth knowledge: That is, which for the greatnesse of it no man can fully know.

The fourth thing is the fulnesse of Gods graces verse 19. Heere the fulnesse of God, doth not signifie fulnesse of the godhead or diuine nature, but the perfection of the inner man whiche shall not be till after this life.

Now followes the thankesgiuing,

or

or the praise of God, ver. 20. 21. containing these points. 1. *The matter of praise, his power and bountifulnes*, wherby he can worke exceeding aboundantlie aboue all we aske or thinke: *and both these are not onelie to be conceiued in mind, but also may be felt in the hart*, according to the power that worketh in vs. 2. *The forme of praise*, glorie vnto God by Christ, *as all benefites are receiued from the father by Christ*. 3. *The proper place of true praise of god* the Church. 4. *The continuance of his praise*, through all generations for euer.

Philip 1.

9 And this I pray, that your loue may abound yet more and

and more, in knowledge and all ſenſe.

10 That ye may diſcerne things that differ: to the ende, yee may bee pure and without offence, to the day of Chriſt.

11 Filled with fruites of righteouſnes, which are by Ieſus Chriſt, vnto the praiſe and glorie of God.

The Expoſition.

THis praier containes three partes. *In the firſt* Paule *praieth for encreaſe of loue in the Philip. whether it be to God or to men, verſe 9. and hee ſhewes the meanes of increaſe, which are two:* knowledge *and* ſenſe *or feeling. For (to goe backwarde) the more a godly man feels gods loue, and hath experience of gods word in himſelfe,*

selfe, the more he knowes gods word, and perceiues his loue vnto him: the more hee is assured of gods loue, the more hee loues God againe, and his neighbour for his sake.

The second thing praied for, is the gift of discerning, whereby men knowe what is true, what false: what is to bee doone, what to bee left vndoone: the endes of this gift are two. The first, that by meanes of it, they may bee pure or sincere: that is, keepe a good conscience before GOD and men in their lines and callings. The second is, to bee without offence: that is, innocent, giuing no occasions of euill to anie, and not taking them offered by others: and the continuance of these is noted to the day of christ, which is the time in which he commeth to vs, either by our death or by the last iudgement.

Thirdly,

Thirdly, he praieth that they might abound in good works, which are described by a similitude, fruites of righteousnes: *christians beeing fruitful trees.* Ezech. 47. 12. Iny 61. 3. 2. *By the cause efficient*, which are by Christ. 3. *By the end*, vnto the glorie and praise of God.

Colos. 1.

9 I cease not to pray for you, & to desire that yee might bee filled with knowledge of his will, in all wisedome and spirituall vnderstanding.

10 That yee might walke worthie of the Lorde, and please him in all things, fructifiyng in all good workes, and increasing in the aknowledgement of God.

11. Streng-

11 Strengthened with al might through his glorious power, vnto al patience and long suffering, with ioyfulnes.

12 Giuing thanks to the father which hath made vs fit to be partakers of the inheritance of the saints in light.

13 Who hath deliuered vs from the power of darkneſſe, and hath translated vs into the kingdome of his own ſonne

The Expoſition.

These words contains a praier & a thanksgiuing. In the praier, three things are to be noted. The first is the increase of the knowledg of gods reuealed will in his word, and he deuides it into two parts. Wiſedome, which is not only to know gods word,

but

but also to applieth to euery action for the right and holie performing thereof, and spirituall vnderstanding: which is, when men by the assistance of gods spirite, doe conceiue the will of God in generall wishout applying.

Secondly, Paul praies for the fruits of this knowledge, which are foure. 1. To walke worthy of God, as good seruants do, who in their aparel, gesture, and all their doings, so beliaue themselues, that they may credit their masters. 2. to please God in all things by approuing their hearts vnto him. 3. To be plentifull in all good works. 4. To increase in the acknowledgement of God. For the more anie increase in knowledge and experience in gods worde, the more shall they acknowledge God the father to be their father, Christ to bee their redeemer, and the holie ghost their sanctifier.

Third-

Thirdly, he praies that the Colos-sians may bee strengthened, verse 11. where he notes the cause, gods glorious power, and the effectes which are three. 1. Patience, because it is necessarie that the godly suffer manie afflictions. 2. Longsuffering, because often times the same afflictions continue long. 3. Ioyfulnes, because the crosse is bitter.

The thankesgiuing is for a benefite, that God had made the Colos. fit for the kingdome of glorie: and the reason is, because he had made them members of the kingdome of grace.

FINIS.